May, 1932

UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

The Adventure of Faith

By Elinor Heath

In the Strength of the Lord

By Clara Palmer

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I am thrilled with the joy of the Christ mind, and every nerve, muscle, and cell tingles with the Spirit of health

▼ ▼ ▼

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The joy of the Spirit of plenty fills my coffers to overflowing

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These statements are to be used from

May 20 to June 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Notes and Comments

By CHARLES FILLMORE

I am advised to take lessons in a school of magic, in which great spiritual masters invisible are said to be the teachers. Do these many occult schools of this day help one who is following Jesus in the regeneration?

Regeneration as taught by Jesus is a school for adepts. It is the most advanced of all the occult schools. In this day one touches elbows with occultists of every degree, but few of them have entered the school of Jesus. There is more magical power in the doctrine of Jesus than in all the so-called "schools of magic" in existence. The school of Jesus is veiled in a transcendental simplicity, which conceals it from seekers for magic. First of all, the devotee must dedicate himself and all that he has to the building up of the omnipotent good. This is the beginning of an advanced degree that runs like a river through the whole spiritual life, enlarging as it advances.

When man turns his attention from the material realm of things to the spiritual realm of principles, an entire revolution takes place in mind and body.

He awakens the action of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or rather the powers of Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought that some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing meekly to follow the leading of Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions, and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the

loaves and fishes he may get out of it will surely be disappointed. He may get the loaves and fishes—this is possible, but, if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want healed in order that they may continue in the fleshly way. Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Sin no more, lest a worse thing befall thee."

It is the experience of those who have dealt with Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and the organs become even more acute to pain or pleasure than before the baptism. This supersensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. "Sin no more," said Jesus to one He had healed, "lest a worse thing befall thee." This is why those who receive spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and His Law. Lay at the feet of Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Most people are today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fire all their energies. They must lift up the old serpent with which they are now crawling in the dust. No one can do this without spiritual aid. Jesus Christ saw this, and through Him was provided a helper, "*even* the Holy Spirit, whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

Mother's Day

On this Mother's Day I enter the silence. I let the promise of the past and present sink into my soul, "As one whom his mother comforteth so will I comfort you."

As these words came to give the people a new understanding of a God they had placed in a far-off heaven, so they give to me a fuller understanding of the vast eternal love of that great Father-Mother God, whose eternal presence cannot leave me.

I recall how when a little child in infant sorrow I rushed for consolation to my mother's arms. I feel again the touch of lips that kissed the childish hurt away.

As the darkness of the night was turned to daylight when I heard my mother's voice, so the darkness of life's path becomes illumined when I shut out all other sounds and listen in the silence for the voice within—"Lo, I am with you always."

—EVELYN WHITELL

The Adventure of Faith

A True Story

By ELINOR HEATH

ON MONDAY morning I was to be granted an interview that was of vast importance to the work that I was planning. On Monday afternoon I was to speak, outlining my project to a number of people of influence. Monday, therefore, was a day of fate to me. It might change the course of my life.

Sunday afternoon I had the first premonitory flashes of pain that indicated an ulcerating tooth. I had gone through that torment before, so I knew what was likely to occur. I foresaw at least two weeks of pain and disfigurement, during which time I would not be able to discuss any business or indeed even to see any one. A dentist could relieve me a little, but not in time to do any good. Even with the tooth out the swelling and pain would last for days. By bedtime I was in torturing pain, and my face was so swollen that I could barely open my mouth. My interview—my address on the morrow! The pain of disappointment and failure was so great that it thrust the physical torment into the background. I walked the floor of my room, saying over and over to myself, "I must be healed! I must be healed right away!"

I had been brought up in an old New England community, in the orthodox faith of the fathers. With others of my class I had regarded with mild ridicule the stories of spiritual healing that sometimes crept into the conversation of my friends. How many times I had heard—and assented to—that banal remark: "Perhaps an imaginary headache or a case of nerves could be cured by prayer, but I'd like to see it work in the case of a broken bone." But the stories of these strange healings persisted. They were heard more

frequently now than they had been two years ago, or even a few months ago. Even in the midst of the pain I thought of them. A stranger had been introduced to a group of my acquaintances at the home of a friend. In answer to some one's question the stranger told quietly, unemotionally, how she had been frightfully injured in an automobile accident a month earlier. She had been placed in a hospital bed to die. The doctors said that there was nothing to be done. It was a question of hours, possibly of minutes. But she struggled up out of stupor, and did something—just what did she do?—and walked out of the hospital in ten days. She said that she was perfectly well. That story was hardly a subject for ridicule—at least not while she sat there with us. To be crushed in an automobile accident can hardly be classed as a hysterical affliction. Then, there was another story of a woman with a cancer, which seemed so far advanced that it was inoperable. She had been healed, and was well—five years later.

I STOPPED walking my room, and dared to grasp at a hope, so faint as to be hardly recognized. Could God heal an ulcerated tooth overnight? And—still more doubtful—would God heal it? With my crystallized notions of religion it seemed to me sacrilegious to ask it. Why should God turn aside from running the universe to bother with healing an ulcerated tooth, which I had brought upon myself by the breaking of some physical law? In the ordinary course of life I should never have dared to ask it. But that Monday was so important to me! It couldn't matter at all in the sweep of God's universes and eternities, but to me it was the very turning point of life. I didn't know how to make a prayer for healing, but out of a lifetime of Bible reading some phrases suddenly stood out in my memory: "According to your faith be it done unto you"; "If ye shall ask anything in my name, that will I do"; "All things are possible to him that believeth"; "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." It is

astonishing how many such phrases there are in the Scriptures when one begins to think of them. Did Christ mean what these words said? And had they stood the test of time? Had any one proved their trueness—or their falseness? I'd try it!

It was a curious prayer that I made. Of course I do not remember the exact phrasing, but I prayed somewhat in this wise:

"God, I've never bothered you very much—I've asked for few things outside of a vague forgiveness for all my sins, and a general blessing upon my friends. But here is something that I need—something that I must have. So much depends on it! Grant me this healing, and I'll not trouble you again, I'll get along pretty well by myself if you'll just give me this chance. I want this healed now, so that I will be well tomorrow."

I had an idea that I should keep on asking. Wasn't there something about a woman who wearied an unjust judge by her continual prayers, until he granted her request? I begged for my healing again and again. To my astonishment I grew drowsy. I lay down and found myself drifting off to sleep. There was a dull ache over the whole side of my face, something like the subsiding pain when an opiate begins to act, but the sharp agony was gone. I slept all night, and awoke with no pain, no swelling, no ill feeling of any kind.

Coincidence? I should have gotten well anyway without any prayer? I've heard that a good many times about any healing, no matter how wonderful. It isn't worth an argument. And what does it matter? Coincidence or not, I was well!

IN THIS article I cannot chronicle the various steps by which I arrived at an understanding of what had happened to me. Certainly I soon learned to know that I did not need to call a very busy God away from the large affairs of the universe to attend to my small wants. I knew that there was not a sort of Santa Claus God coming for a Christmas visit now and then, and bestowing some gorgeous largess on a meek, half-

expectant child. I came to know that there was not a capricious God, picking out a favorite one here and there to enjoy His bounties, and passing over the striving, suffering multitude. Slowly—slowly—half fearfully—I came to know that God worked by law, established from the foundations of the universe; half fearfully, I say, at first, because if law prevails "whatsoever a man soweth, that shall he also reap," and if we want a different reaping from our present misery, we must make a new sowing, and wait for the harvest.

But I went still further past my fears. I learned that the name by which Christ called God is the name for us all to use. "Our Father," tender, intimate, understanding, always present, never tiring. I had a Father that cared about me, as distinct from other children. He cared whether I failed or made my life useful, He cared if I suffered any lack. He had a plan for me. When I worked in His plan my life flowed on in peace and efficiency—when I crossed the divine plan I found myself in the shallows of defeat. How it dignified life to come into this assurance! How it removed worries and fussiness! And because I was a child of this Father-God—omnipresent, omnipotent, omniscient—I partook of His qualities. I, too, had wisdom and power. I, and all humanity with me. I didn't have to go off somewhere seeking a distant, withdrawn God when a need arose. My Father-God had already equipped me to get what I needed from the universe. "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

I received my bounties not because I was good or holy or in any way deserving, but because I was a child of God, and the divine seed remained in me, however much I may have departed from the ways of righteousness. I saw that people—such as the church calls sinners—had their prayers answered, too. Of course they were not prayers consciously addressed to God, but they were prayers in that they were the insistent, con-

tinual desire of the heart. Every one gets after a while the thing for which he prays with all his being, whether he consciously addresses God or not. Prayer and answer are parts of the law. We get the deep desire of our heart, usually with a number of things added for which we did not pray, and which may appall us, but which are all parts of the whole.

AFTER that first healing I attended to my day's business with a sense of elation. I had made a discovery—I had found a key to power. Or had I? Would it happen again? Could I really get what I prayed for? I had to go on and learn more. I knew enough of physical laws to know that I had earned that ulcerated tooth. Why did it get well overnight? I had yet to learn that on the plane of Spirit, where healing takes place, time is no longer a hindering factor, and unshaken faith accelerates the process of sowing and reaping until they are almost instantaneous—as was true in the case of Christ's miracles when He walked in Judea, and as is true of His many miracles today.

I did not experiment with my key to power for some time. I still had the feeling that I ought not to trouble God too much—and also the feeling that we get in the material world that our abundance may mean some one else's lack. I wouldn't ask for more than my share. But another time of need came. There had been business reverses. There came a time when my family desperately needed five thousand dollars. When the bank balance is low that sounds like a great deal of money. The notice gave us just two weeks to raise the five thousand—without it we should lose everything. We had no human chance to get it. I took a day and went down to the seashore, to a lonely spot, and spent the day praying for that money. That night my husband came home to say that one possible source of a small profit had failed. But I held on. I kept repeating that I did believe in the power of God to send us that money which we so needed. Three days later my

husband drove home in the middle of the afternoon.

"We're going for a drive out to the shore, and we'll have dinner at the Inn on the way back."

All of his black depression was gone—but I waited for him to tell me. Out in the country he told me that he had just made a sale, the largest sale in his organization for the year, and that his commission was six thousand dollars.

"Is it sure?" I trembled.

"Yes, it's sure. The money is paid over today. I wouldn't tell you until I was positive. I thought of those other chances that had almost come to a head and then vanished into thin air. I was almost sure last night—but I wouldn't tell you until the money was paid down."

I DO NOT talk of these things to people unless it is to help point the way to their own key to power. A friend came to me, and told of her great need for money to take a member of her family to a warmer climate. I told her the story of the miraculous six thousand dollars. We prayed together. In two weeks she received three thousand dollars from a source from which she had expected nothing. Coincidence? I think it is sowing and reaping—but with the reaping accelerated by the driving power of faith.

I needed another healing later on. By this time I was teaching a class in a religious institution—to make practical application of Christian principles. I was awakened by pain one morning and found myself in the grip of acute appendicitis. I had been subject to it for years—I knew all the symptoms and the course of the illness. There would be a day of violent pain, with chills and cramping muscles, followed by a day of fever, and then a week in bed while I recovered strength enough to get about. When I arose from my bed on this morning I fell in a faint. When I regained consciousness I crept back into bed. I had meant to call the family, and to get the electric pad and other appliances for relief—but I decided not to do so. I

made my prayer and affirmations of faith. When I met the family at breakfast I still looked and felt quite ill. The family verdict was that I must go to bed and have a doctor. It was the day for my class in Truth.

I said: "I have been teaching that class for a year that there is no reality in illness, and that we may have healing if we claim it of God; I shall not send word to them that I cannot get out today because I have appendicitis. Nothing that I'd ever try to teach after that could have any meaning to them. I'm going to teach."

I didn't know very much yet, for I had another chill while driving across the city. But I taught the class, without feeling ill at all while I was before them. Then I made a visit to a shut-in, and after driving home I entertained half a dozen visitors at tea. I arose next morning entirely well—no pain, no weakness, no feeling of lassitude. I went about the day's work as usual.

When I learn to abide always in the divine consciousness, I shall not need healing any more. I shall not be ill.

IF I HAD learned the key to power for myself alone, that wouldn't be of any importance. There would be no reason why I should ever speak or write about it. If that power can flow out to others through anything that I do or say, then it at once becomes of vast importance. Can I pray for another's healing, for another's prosperity, for another's peace, or release from any false claim? Can I show another how to find his own abundant life? In a broad sense no one needs another to pray for him or to teach him. The avenues of approach to God lie open to every one. Your own way is right before you. Your own Father-God is over and around you. The seed of Spirit is within you. You can begin to perform your own miracles today. Yet there is a sense in which we need teaching. We have allowed Christian doctrine as taught by Jesus to be so overlaid with crystallized opinions that the life in it is buried deep. We need to have some one teach us and show us that God has not changed, and that

He can and will do through us today what He did through the saints of the first century. The law worked then. It is working—today. The most hardened skeptic can no longer deny spiritual healing. The proofs are all about us.

A child that was dear to me became dangerously ill. His mother telephoned to me. I visited him. He was conscious and able to repeat a few words of affirmation that I taught him. He fell asleep, slept quietly all night, and arose in the morning before the family, loudly demanding food. He was quite well. The doctor couldn't see how he got over the sickness so quickly—but the little boy and I know how he was healed.

PAGES could be filled with stories of healing—of release from intolerable conditions. There is no reason for doing so. If you do not know much about spiritual healing, bring up the subject the next time you are talking to a group of people. See how many stories of miraculous healing will be told. And for each story told there are many that are never told. You can make your own collection of stories of healing if you need them to bolster up your faith. And remember that these healings are not the property of any sect—of any dogma—of any race. An Indian medicine man dwelling on a mesa of the Southwest has a path worn to his door by people of all races because he is performing miraculous healings. A priest of American education opens the door of a New York church and invites sufferers to come to a meeting for healing—a sort of spiritual clinic. And they come—and are healed. In India a Hindu mystic sits in meditation, but he takes note of his surroundings now and then, and heals the sick. In a gospel tent a ranting evangelist invites the sick to come to the altar—he prays and they are healed. Cults arise, casting aside the old theology, and emphasizing the healing power. Christians bound by the straitest rules of orthodoxy—suddenly confronted by a great need—pray for healing and receive it. The law works, no matter who invokes it. Rain falls on the just

and the unjust; fire burns the saint or sinner; sunshine blesses the holy and the vile.

Long ago Christ said to the men of Judea, "Ye cannot *discern* the signs of the times." They could not. Nor can we—after all these centuries. The spiritual world is immanent, pressing upon us, calling us to freedom and to power. We still grope like blind slaves.

Slowly and uncertainly the material world reaches out for its heritage as sons of God. Science and invention take the long, hard road up the hill. Faith fits itself with wings, reaching the summit in one swift and glorious flight. Science works miracles—only it works them so slowly and painstakingly that any curious person can see all the steps. A carriage traveling without horses to draw it was one of the dreams of the earlier ages. To have had one appear suddenly on the streets of ancient Rome would have been a miracle of the first order. Today thousands of automobiles may traverse the streets of Rome, and not one head is turned. The people of the Middle Ages put the horseless carriage among their fairy tales—something to be desired, but out of the bounds of possibility. Science has given it to us. But science lets us see just how it is done, so we call it invention instead of miracle. And so it is with the other inventions of modern life.

But now and then science takes a forward step that is on the spiritual plane. Had there been a statement in the New Testament to the effect that Jesus Christ addressed a sermon in His own voice to all the people in the world at once, what would our grandparents have thought of it? Fifty years ago scientific criticism would have vigorously attacked that statement, showing us its utter absurdity. Today we are told that King George will speak to us, that Einstein will speak tomorrow, that President Hoover will speak another day. It is quite possible that any one of these world figures may address all the people in the world at once. If there are not enough radios now to enable every one to hear, they can soon be manufactured. So yester-

day's miracle becomes today's commonplace. A dolt may turn the key that brings him a voice that is speaking a thousand miles away. A man can hardly use his radio without a sense of the presence of God.

WHAT NEXT? Shall we stop after this one step into the unseen world? Sometimes a farseeing scientist dares venture into prophecy and tell us things that sound like fantasy. There is nothing impossible to the sons of God.

But the ordinary man or woman is likely to think that all this unseen world is closed to the wayfarer. Untrained in science, how can we hope to penetrate any farther? Are we only to wait and follow these plodders up the hill?

No—and that is where the adventure of faith comes in. We need not wait. We can find our wings today, and explore the unseen world, which is the real world and from whose substance all the visible world is made. Religion long ago declared this, and now science has crossed the path of Spirit on this point, and agrees. Sir James Jeans, astronomer, says:

> The universe can best be pictured—though still very imperfectly and inadequately—as consisting of pure thought, the thought of what, for want of a better word, we must describe as a mathematical thinker.
>
> All the choir of heaven and the furniture of earth, all those bodies which compose the mighty frame of the world, have not any substance without the mind.

Do you see to what this leads? All the things that we have feared and suffered have no substance unless Spirit gives it, and all those things which we have longed for and thought out of reach will have substance when Spirit within us gives it.

Pioneer souls sometimes bemoan the passing of the wilderness frontiers, saying that life has grown tame and flavorless. But, for those who crave adventure, there are always the frontiers of the unknown, and the adventure of faith is the most splendid one of all.

In the Strength of the Lord

A True Story

By CLARA PALMER

Be ye strong in the Lord and the power of His might,
Firmly standing for the truth of His word;
He shall be your tow'r of strength, to your soul shall give delight,
Ye shall conquer in the name of the Lord.

Chorus:
Firmly stand for the right,
On to vict'ry, at the King's command;
For the honor of the Lord, and the triumph of His word,
In the strength of the Lord, firmly stand.

IT WAS a dark night. Fog hung in a heavy blanket over the city. Street lamps shone feebly in the misty darkness. Traffic was a confusion of moving lights and reflections in wet pavements. It was not a cheerful night, neither was it a cheerful man who stood hunched on one of the corners, waiting, waiting, waiting—for what? He himself scarcely knew. He was out of work—had lost all incentive, all courage. He felt utterly worthless; helpless in his loss of hope, weak in his sense of failure.

A block away an organist was playing. His fingers were touching the keys with exceptional tenderness and understanding. "Be ye strong in the Lord and the power of His might." Over and over he played the refrain, and the notes were accompanied by a prayer that those who were weak should be made strong.

Suddenly the musician felt a great stirring of faith within him, and the tones of the organ swelled with positive assurance.

"He shall be your tow'r of strength, to your soul shall give delight,
Ye shall conquer in the name of the Lord."

He would send the message pealing forth into the darkness. He would trust God to make it heard through the fog by those who were in need of strength. He would trust God to bless and guide and strengthen them. Again his fingers sought the keys, and this time the chimes sounded musically through the night.

"Be ye strong in the Lord and the power of His might."

Slowly the man slouching in the gloom lifted his head and listened. His mother and father had sung that song when he was a lad. He could see them now. The little old organ in the corner of the sitting room—the yellow rays of the kerosene hanging lamp making a halo around his mother's head as she played, and, shining on his father's face, revealing there the strength of an inner courage, an inner faith.

The man began to move slowly in the direction of the chimes. He seemed unconscious of the direction in which he was going, as though he were being directed by some invisible force.

What was it that his father had said to him when he had started away from home so confident of success several years before? Oh, yes; now he recalled it. It was the words of the old hymn:

"Firmly stand for the right,
On to vict'ry, at the King's command;
For the honor of the Lord, and the triumph of His word,
In the strength of the Lord, firmly stand."

SUDDENLY the light of a new understanding burst on the man. He had not stood firm in the strength of the Lord. He had been depending on his own strength, confident of his ability to make good. Then, owing to arrogance on his part in connection with the men who were working under his direction, he had lost his position. After dragging through weary months of disillusionment, long days of seeking work, he had lost all faith. He had not used God. He had simply begged Him for relief, and then had ceased altogether to pray.

Even as the light pierced his mind he became conscious of a brilliant illumination shining from the doorway of the building that he was passing. The chimes had ceased ringing, but the organ was sending an invitation straight to the heart of the wanderer. The place was warm and bright. It had a homelike appearance. The melody sounded like music from home.

He had forgotten the day or the date. Time did not mean much to one who felt entirely down and out, but just outside the door that he was tempted to enter he noticed a small illuminated sign:

WEDNESDAY NIGHT
HEALING MEETING
COME IN

He had never heard of a healing meeting, but if ever a body needed bolstering up his did. With such interest as he had not felt for days he entered. Although a number of people had gathered there, the room was perfectly still except for the softened tones of the organ, which seemed almost like a whispered prayer offered especially for him.

Softly he tiptoed into the room and sat down in the seat nearest the door. He could not remember ever having felt so strangely receptive. It seemed as though, at least for the moment, there were not a thing in the world that he needed to do except to receive some great good.

Gradually every tense muscle relaxed, and the gripping sense of fear that had constricted the throat and heart of the man left him. Every other person in the room had relaxed, also. They, too, seemed to be waiting for something good.

SUDDENLY a man spoke, clearly and distinctly, yet so unobtrusive was his voice that it seemed scarcely to break the silence:

"Jesus Christ is here with us. If you have any need, lay it before the Lord. If you know of any one who needs help, speak his name to the Lord. According

to your faith it shall be done unto you. Let us be silent before Him, receptive in heart, in mind, and in body to the blessing of His Holy Spirit."

"Strange I hadn't noticed the speaker before," thought the man in the last row. This was a queer sort of service. Even the organist had ceased playing. All was quiet. No one was coughing—no one was fidgeting—no one was yawning. The last words of the speaker, "Be silent before Him, receptive in heart, in mind, and in body to the blessing of His Holy Spirit," seemed to breathe through the atmosphere of the place, a loving admonition to every person there.

Just as his body had relaxed, so the man's mind seemed to let go also. He felt as though he were opening a door to a holy guest. Then he seemed to be touched by a mighty power. Strength poured into him. His heart took courage. His hand touched the almost empty wallet in his pocket. It was strange, but someway even its limp folds seemed full of substance. Surely the Lord was working wonders! With the first opportunity that came to him, he would acknowledge this power that lifted him from the depths of hell.

THE VOICE of the speaker was heard again: *"I praise and give thanks that I am strong in the Lord, and in the power of His might.* Altogether now, let us speak the words, first for all who have gathered here, then for everybody who needs to enter into the strength of the Lord."

How earnestly the audience responded! How grateful was the man near the door for this opportunity to voice his regained faith! *"I praise and give thanks that I am strong in the Lord, and in the power of His might."*

"Now, just be still again," said the speaker. "The inner door that was opened to let the Lord enter your hearts with His blessing is standing wide that you may send forth His blessing to all the earth.

Then followed a period of silence in which the man, unaccustomed to the service of a Truth meeting,

felt that he was giving as he had never given before.

Once more the voice of the speaker came to him, saying: "Jesus Christ is here. His healing power is evermore the same. Let us acknowledge His power: *I praise and give thanks that the strength and the power of Thy Spirit now restore me to harmony and health.*"

As with one voice the audience spoke the words. In the silence period that followed the man saw a woman who sat several seats in front of him reach up and remove her glasses. His heart thrilled with gratitude.

He looked up to find the speaker standing with hands extended in blessing before the audience. He thought that he never had heard a voice so full of love's power as the voice that came to him now: "Christ in rich blessing abides in you to restore you to perfect health, and to speak through you the word that will restore others who may need healing."

THE MAN did not need physical healing, but he knew that his father did. "Dear old Dad, surely the Lord has a blessing for him," thought the man. Then, with all the fervor of his newborn faith, he heard his own voice mingling with the voices of the speaker and the audience:

"I praise and give thanks that the strength and the power of the Holy Spirit now restore you to harmony and health." He was speaking across the distance directly to his father, or rather this wonderful Spirit, which had taken possession of him, was speaking through him. Dad would respond, there could be no doubt about that.

It would be wonderful if all the unfortunate could receive as he was receiving. He wondered if it would be sacrilege to ask the Lord to find work for them, to fill their pocketbooks, to bring prosperity to them. He had forgotten his need as he heard the speaker say:

"I praise and give thanks that Thy abundant Spirit substance is now manifesting in my mind and my affairs.

"If you are short of funds just take your purse in your hands and, as we speak the word together, know that the Lord is pouring His rich substance into it. Lack, failure, or unemployment is not your portion. You are a child of the King. Acknowledge your divine inheritance. Increase it and bring it into manifestation by your God-given faith. Let the One who heals your body mend your finances. He will do it. Acknowledge Him. You shall conquer in the name of the Lord."

The man who had hesitantly entered the meeting place thought that he had never seen such beneficence expressed as seemed to flow from the heart of the speaker as he continued:

"Come now, let us gather all the unfortunate, all those who need prosperity, with us here in Spirit. Christ is gathering the laborers in. He will direct every one to his right place of employment. Distance or circumstances cannot separate the children of God from their good. We all are one in Spirit. With heart and mind open to the inflow and outflow of the Lord's blessing, let us speak the word: *We praise and give thanks that Thy abundant Spirit substance is now manifesting in our mind and our affairs.*"

OVER and over the word was sent forth until it seemed to the man that the whole earth must have been enriched by it. Then the audience sang the song whose theme had drawn the man to the meeting.

A barytone voice resounded above the others, so filled was it with strength and faith and power. The speaker, who stood on a small platform in the front of the room, looked back at the thin man in the last seat and smiled, and there was that in his smile which was like a special benediction. It was good to have a man in the audience who could sing like that; and the singer was thinking: "My voice sounds just as Dad's used to do when he sang that song with Mother. I never noticed that my voice sounded that way before."

"Firmly stand for the right,

On to vict'ry, at the King's command;
For the honor of the Lord, and the triumph of His word,
In the strength of the Lord, firmly stand."

"On to vict'ry, at the King's command." The words rang through his mind as he left the meeting place in company with the friendly group who had gathered there to receive and to give the Lord's blessing. He passed through the doorway and out into the deepening mist, but now the fog no longer depressed him. With head up and mind intent on new ideas, he did not notice an approaching figure until a hand clapped him on the back and a hearty voice said:

"Hello, old scout! Where have you been? For three days the boss has had the whole gang watching for you. He wants you to help him with a big construction job."

"He shall be your tow'r of strength, to your soul shall give delight,
You shall conquer in the name of the Lord."

It was amazing how that song kept repeating itself in his thoughts, even as he discussed the good news with his friend. Frankly the man who had felt so hopeless such a short time before told of his experience in the healing meeting, adding: "Believe me, Jim, I shall tackle this new job with a different spirit toward the men. It shall be done in the strength of the Lord, and the work that is accomplished shall be to His honor."

Unnoticed, the organist had been walking behind the two men. Together the three stood on the corner where the discouraged man had first heard the chimes that awakened him to new strength and hope. As the three men went their various ways, it would be difficult to tell which one of them was the happiest, but certain it is that three hearts were lifted to God in thanksgiving, each having been made strong in Him, as each man listened in his own mind to a bit of the song that assured him of victory.

Our Divine Right
To Wealth

By RUTH E. CHEW

AS CHRISTIANS we delight in realizing that we are the children of God, even now sons of the Most High, "heirs of God, and joint-heirs with Christ." Since we all are offspring of the one Father, we have a divine right to claim the universe as ours. If not ours, then whose is it, since God is all?

To remind us of our high heritage was Jesus' mission. He came that we "may have life, and may have *it* abundantly." He stated this fact emphatically. He never said that we should become resigned to and patient with limited, cramping conditions and that as a reward, in another life called heaven, if we made the grade, we could express the wealth of God. No. He taught us that life is eternal and unending; therefore the life abundant that He talked about must include the span of life that we are now living, called the earth life.

To exist at all in the complex social conditions of today certainly calls for actual money. And to live at all abundantly carries with it the need of financial freedom. It would seem as if it were inconceivable that God's will for us should be anything short of financial sufficiency.

It is a peculiar thing, however, that the average Christian who has not thought the matter through will strive to the point of breaking down, physically and mentally, in order to make good in business. He will decry the person who is without ambition, who is content to live in a poor neighborhood, in a mean, unsanitary house, to dress shabbily, to go without the accepted standards for his family. Yet if anything is said about

securing prosperity through spiritual means, he expresses grave doubts about its being God's will for one to prosper; at least, one should leave it entirely in His hands. If he really and honestly thinks this, why does he work so hard to secure an ample income that will care for his loved ones more richly than they have ever known before?

Does he think that he is working in contravention of God will? Not at all! Any and every parent knows in his heart of hearts that he is thoroughly justified in providing as ideal conditions and surroundings as possible for his growing family. So parents strive to provide modern, artistic, attractive homes in pleasant surroundings, homes with up-to-date, labor-saving devices and conveniences, automobiles, radios, telephones, good, nourishing foods in tempting variety, clothing of style and quality such as to give the young folks a feeling of equality with those of their own age and class, an education that is liberal and broadening, including the development of special talents.

So let us come out into the open and joyously acknowledge that it must be the Father's good pleasure for us to have enough and to spare all that we need to live a fine, free life.

OUR Elder Brother, in whose footsteps we are meant to tread, stated distinctly that His mission on earth was to "bear witness unto the truth." For this purpose was He born and for this purpose did He manifest. He became flesh in order to "bear witness."

Bear witness of what?

Of the fact that His Father, and ours, is love itself and that He is all that there is. The silver is His, and the gold is His, and the "cattle upon a thousand hills." And we are to remember, as Moses said, that "it is he that giveth . . . power to get wealth," and, as we delight ourselves in His law, whatever we do "shall prosper."

No one ever has been or will be able to "bear witness" of a loving, rich Father by being poor and unable to "make ends meet." If we are sane and wise, we

must know that, to be "ambassadors . . . on behalf of Christ," to represent Him in whom all fullness dwells, we must from the very necessity of the case be able to afford all things that seem good in our sight.

If we disabuse our mind of the old idea that those rich toward God need to be poor in purse, and read our Bible again, we shall find many places that prove that prosperity belongs to the righteous. John, in his third

Jehovah is my light and my salvation.—PSALMS

Epistle, writes to his disciple, Gaius, and rejoices over his spiritual progress. Does he add any warning against being prosperous? Let us read the 2d verse, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." He not merely hoped that Gaius would prosper, but he prayed that he might outwardly show the riches that were within!

In the first book of our Scriptures we read that Jehovah's being with Joseph made him prosper, and that it was noted by Potiphar that Joseph prospered because Jehovah was with him. We are told also that the boy king Uzziah, who ruled Jerusalem for fifty-two years, prospered as long as he stayed with Jehovah, but when he strayed his success ceased.

SO LET us from this day drop the too common habit of decrying wealth and saying uncharitable things about those who possess it. What is it to us, after all, if some one with money obtained it through undesirable means. Those who sow tares along with their wheat will have a mixed crop. We, with our knowledge of God laws, can through our spiritual methods have gold and silver in abundance with no sorrow added, as the old, old promise reads.

Money is a blessing!

Without it, what would life be like? Can we picture ourselves in a community where money is unknown.

Public service utilities, such as railroads, telephones, electric light and power, city water, beautiful parks and buildings, would cease to serve us. Great business concerns that, because of large resources, can manufacture in quantity, thus enabling us to buy at a very moderate profit household conveniences and luxuries that we would otherwise find it impossible to own, could not exist.

Since it is essential, in order to obtain full success in any undertaking, to have the full approval of our conscience, let us be very sure that we accept positively and boldly the fact that our rich, loving, generous Father wants us to have just as much wealth as we need to live richly the life abundant.

"And my God shall supply every need of yours according to his riches."

To My Mother

I am knowing that your heart and my heart
are one,
For you are my mother and I am your son;
I know that no other can cause you to sigh,
To laugh or to sorrow so quickly as I.

In each thing I am saying, in all that I do,
I know I am building an image of you;
I know, while I wander the land or the sea,
The world is beholding my mother in me.

I am knowing that your soul is soul of my
soul,
And so, as I struggle toward my dim goal,
I fain would be hearing, when each day is
done,
"Lad, I am happily proud of my son!"

—Edgar Daniel Kramer

"Ask . . . Believing"

By KATHARINE V. HOLSTE

AT NO time in the history of the planet on which we find ourselves has there arisen a more positive character than the man whom we have revered and honored as the Master, Jesus Christ. His manner of living, supreme in its simplicity, stands as a straight path with neither the weakness of compromise nor the aggressiveness of force to cause deviation in its direction or blur in its outline. Straight to the summit of realization it leads; nor swerves in its going.

The same may be said of His teachings. In vain have the mental quibblers of all ages sought to reason away His plain words of wisdom. He always meant what He said, and there was no exaggeration in any statement that He made. All were definite, demonstrable formulas of spiritual law. So simple are they that we labor and stumble over their application; and withal so comprehensive that we find new aspects of Truth revealed, new methods of practicing Truth, at every stage of our research. We have only to follow His words to have them unfold to us marvelous revelations and benefits.

Most of us today are intensely interested in answered prayer, and in the way to have our prayers answered. The world at large is hungering and thirsting for righteousness, although it knows this not. Some interpret their desires as wealth, some as power, some as mere pleasure.

The Truth student, even the veriest beginner, knows what he wants. He wants fuller, richer, more complete life expression—the life abundant of which the Master taught. He may as yet be thinking of his desires in terms of things. But the mere fact that he is seeking the fulfillment of those desires not by force or by cunning, but by application of the laws of Spirit,

indicates that deep within him there is a turning toward the kingdom of heaven. Whether he fully recognizes it or not, the Holy Spirit is working in him; and in proportion to his sincerity of purpose the Christ way of life will open to his understanding, and his desires will be rightly directed, until he finds himself wholly absorbed in seeking the Divine, and in abiding in His righteousness.

THE MASTER outlined for us three logical steps in the attainment of our objective through prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Here we find an unequivocal promise and an unconditioned assurance. Let us consider a few of the more obvious and superficial aspects of these verses. We will note that the first step is that of asking. What are we to ask for, how are we to ask, and of whom are we to ask?

What are we to ask? "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?"

We have already indicated that we are to ask all things. We are to give into the keeping of infinite love any and all requests that come into our heart.

Does your desire seem too trivial? It is a fundamental fact that we can desire only that which we recognize as desirable. Some earnest Truth students condemn the one who seeks the kingdom for material comfort. We do not condemn the child who asks for a lollypop or a colored ball with all the strength of desire of which he is capable. If it seems wise to grant his wish, we do so gladly. We know that in the process of growth he will reach out for things more enduring. The adolescent will demand watches and music lessons; the adult in turn will cry out for financial security, for

peace, for companionship, for enlightenment.

Our capacity of true evaluation of our desires develops with our growth. So it is that we children in understanding reach for things of the material world, for mental and emotional stimuli to give us satisfaction. As we begin to use the law we find a vague dissatisfaction with some of the answers to our prayers. We fail to find in them the joy that we expected. Then we may know that infinite love is teaching us true values, that we may consciously seek *first* the kingdom; that we may attain unto maturity in Him. Love will not withhold from us our colored toy if that is our stage of growth. But, as it is given us, we shall find the direct path, the more excellent way.

JESUS in His wisdom laid no prohibition upon the nature of the desire save that it must be essentially in accordance with the universal law. There must be no spirit of competition in any desire submitted to Spirit. One young Truth student was heard to remark, "I want to be the greatest healer and teacher in this State." Needless to say, the All-Father could not grant such a prayer, for it is at variance with divine principle. But Jesus knew that things on which we are prone to place a stigma were merely spiritual ideas, formed and projected into visibility (material manifestation) through the mind.

The limitation attending "things" is not in the "thing" itself, but in the overemphasis that we in our ignorance of its true nature have placed on it. It is obvious, then, that we are at liberty to use and to enjoy all things, and that in proportion to our understanding of what they really are they will be added unto us. For he whose mind is centered on Spirit will not be self-pointed in his desire, and he will have developed true perspective as to satisfaction and superfluity.

Some claim that they have asked persistently and long for some great desire and that as yet it has been unfulfilled. Perhaps the answer came and it was unrecognized. The command is to "ask . . . believing."

The question immediately arises, "Believing in what?" If we pray to the Father for freedom from lack, in a frenzy of fear over the pile of unpaid bills before us, our prayer will be answered in terms of lack. We are believing in limitation, therefore we shall receive what we "ask . . . believing." We must believe mightily in life more abundant, in inexhaustible substance, in never failing love, in the omnipotence of good.

Does your heart's desire seem too great to be granted? Is it, humanly speaking, impossible of fulfillment? An "incurable" condition of the body? Or a life's dream thwarted by many obstacles? Surely we can trust even these to the all-powerful, all-loving One whom Jesus Christ so confidingly addressed as "Father." "I am Jehovah, the God of all flesh; is there anything too hard for me?" "With men this is impossible; but with God all things are possible."

Some one has said that the more desperate the situation in which we find ourselves the more certain we can be of God's deliverance. Where human power fails, divine power is eternally active and must express.

HOW are we to ask? Our asking is more than a mere verbal request. It is an attitude of receptivity and of aspiration. We are to remember that "every one that asketh receiveth." Every one. That means you. It means me. Not only Mrs. A—— across the street, who is "nearer to God" than we are; not only Miss B——, who has studied under many teachers and can quote affirmations by the hour; not only these, but all who ask *believing* shall receive.

It is not our intellectual knowledge of Truth that is the potent factor in our demonstration of effectual prayer. We are definitely instructed not to lean on our own understanding (Prov. 3:5). It is our unswerving faith in the God love that commands all law, the heart of the universe that reaches into the divine treasury and brings forth whatsoever it will in abundant measure. Love gives ever above and beyond our expectations, if we ask with greater confidence that the Giver

of every good and perfect gift rather than the desired answer will give us the satisfaction that we seek.

We are to ask courteously. It is surprising how we sometimes violate the simplest rules of human courtesy when we approach this wonder Law, which we should love and reverence. In our relations with our fellow men we feel that we have only ourselves to blame if, in preferring our request, we, by implying doubt as to our friend's willingness or ability to give, do not receive. Yet we constantly turn to the Father with fear and doubt in our heart, with belief in another's precedence over ourselves in the eyes of infinite love. Such an attitude is virtually an insult to the Father, who gives to us constantly of untold blessings whether or not we even acknowledge His existence.

In our everyday life we usually ask favors of friends and relatives. Yet—are we merely on speaking terms with the Father-God, or perhaps not even that? Or are we close to the great Friend of humanity? Better still, do we know ourselves to be His beloved children, who may go to Him in the confidence of love that knows no denial, and make our requests known unto Him? For divine love never refuses, never withholds, never denies. It gives to all liberally, and its giving adds no sorrow.

We are to expect joyfully, to aspire toward the best, the most beautiful, the most perfect manifestations of the more abundant life that we can conceive

Ask, and it shall be given you; seek, and ye shall find.—JESUS

as coming into our experience. One meaning of the word "aspire" is "to breathe (to or into)." The fundamental activity of the physical body is to breathe. Likewise, the basic activity of the soul of man is aspiration. He is ever reaching upward toward the goal of Christ consciousness. As one has written so beauti-

fully: "Thou hast formed us for Thyself . . . and our hearts are restless till they rest in Thee." Thus as we aspire—breathe into—the universal Mind and substance our desire, it is drawn irresistibly to us and will inevitably become manifest.

HAVING asked, we are to seek. To seek, one must be active. Obviously, then, there is something to do. Does this mean that, having made our request, we are to take things into our own hands and rush madly here, there, and everywhere, mentally and otherwise, hunting a means through which our answer may be forthcoming? Far from it! Our mind must be ever quietly trustful toward the All-Good. But our seeking may well take the form of diligently enriching our mind with true thoughts—ideas of health, of peace, of poise, and of plenty; of beauty, strength, and harmony.

The writer recalls a period in her own experience when she was facing apparently insurmountable conditions. Both health and finances were at a very low ebb and the outlook was dark to tragedy. Despair was immanent. One day there came a swift revulsion of feeling. She determined to find something of happiness to treasure, that perchance the load might be lightened—ever so little. Memory brought to her a childhood game that her family played with great joy. It had been the endeavor of each member of the united trio to hear something beautiful, see something beautiful, and do something beautiful every single day. Upon the father's return from business they compared notes with enthusiasm.

In her extremity, the old practice was resumed. A little notebook kept faithful record of the most trivial things: a bird's trill, a sunset, a kindly word. It was surprising how the list grew in size and in the quality of things worth while. Childish? Perhaps. But within three months after starting the little diary came the first glimpse of Truth that resulted in a complete and practically instantaneous healing. Within a very short

time the days were filled with all the work that could be rightly handled. That solved the financial problem.

The writer feels deeply that, had it not been for the faithful seeking of constructive, enriching ideas, her good might have been much longer in manifesting. Without conscious knowledge, she had complied with the Master's requirement for constructive effort and so helped to make possible the great and glorious revelation that subsequently burst on her consciousness. Thus fulfilling the mental law, we find it easier to work calmly and faithfully in our world of affairs, developing with true judgment available possibilities.

VERY often our seeking takes the form of service. Any one who can think can serve: for, though the body may be temporarily useless in the bondage of disease, thoughts of faith, encouragement, and healing can go forth to all in need everywhere. If we cannot serve in any other way, there is always the way of the silence.

Sometimes our seeking, our service, takes the form of giving. We are told, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." One of the most potent remedies for a sense of financial lack is the knowledge that it is possible for us to give. Never, when confronted by some one's need, permit yourself to feel that you have nothing to give. Never allow yourself to come under the subtle suggestion of powerlessness. You have the magic of your word. Use it. Give thanks instantly for God's providing care manifest as full supply. Waste no time in idle regret that your own hands appear to be empty. The need will be met: whether through you directly, or through some other channel, is no concern of yours.

Illustrative of this is the experience of two young women. Both were facing a difficult financial situation. Anne was a Truth student. Betty knew a little—a very little—of Truth principles. One morning Anne stopped to see Betty and discovered her in tears. She had to

interview a prospective employer that afternoon and had no shoes. Her own were very, very shabby. There seemed to be no way to get any others. Neither of the girls had any money: and Anne, who wore shoes several sizes smaller than Betty, could not offer hers.

Anne left the house thoughtfully. Her way led past the home of an old friend, and on a sudden impulse she stopped there. Almost immediately her friend said, "I am so glad you came! Daughter bought a pair of shoes last week and has only worn them a few times. She finds they hurt her, and of course the store can do nothing after they have been worn. She wondered if you could use them." Anne found the shoes to be Betty's size, and her friend was happy to see them go to a place where they would be of real service. Had Anne allowed the fear thought of helplessness to dominate her she might not have been open to the leading of Spirit that placed the shoes in her hands at the right time. Infinite love always finds the way—if we let it.

WE ASK, believing: we do our active seeking. Now we are to knock. We are to be persistent—not in constant asking or in restless effort, but in steadfast knowing that our prayer is answered.

We knock at a door that we know will open to us. To knock at any door, when we know the inmate of the house to be absent, would be foolish. But we are bidden to knock, and we are promised that it shall be opened unto us. It is ours to stand serene at the door of the treasury and watch it swing wide before us. We give thanks that all of life, all of wisdom, all of love, all of substance is at hand—ours for the taking. There is no need of anxious pleading, of fevered effort, of wearied waiting.

A flash of strong, assured realization of the immanence of the kingdom of heaven, with a deep abiding in the inmost consciousness that knows that love is—and that love "never faileth"; that life is—and that life is eternal; that good is—and that good is changeless: this is the way of answered prayer.

Prayer in the Concrete

By LILLIAN GRACE COPP

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make.

EVERY person even mildly interested in metaphysical teachings will heartily agree with Archbishop Trench in the great truth expressed in the above lines. For every student of spiritual science knows that prayer calls into activity the highest, the noblest, and the best in a person's nature. It gives courage in place of fear, solace in place of unrest, a definite aim in life, and an intensity of purpose that is a vital factor in winning and in holding success.

Prayer is needed to sustain the spiritual life, exactly as food is needed to nourish the physical body. It is a demonstrable fact that whoever makes prayer an inseparable part of his daily life increases his spiritual, mental, physical, and financial forces a hundredfold.

There never is a time when a person does not need prayer; it is a staff and a support for all occasions. It brings an individual into direct relationship with the Creator of all that there is, ever was, or ever will be. In no other way can a person learn the all-inclusiveness of God so intimately and so absolutely as by daily communion with Him through the medium of prayer.

We don't enter the "holy of holies" to forget. We go there to gain strength, courage, and determination to face whatever life has offered, that in the light of the truths revealed we may march on unfalteringly. Prayer gives to us all a sense of responsibility, a surer understanding of the obligation placed on every individual to give to the world the best that he is and has.

Prayer teaches toleration of the faults of others. It gives a keener appreciation of their virtues. It yields a

broader viewpoint in all relations of life. No one who makes sincere, earnest prayer a daily habit can think himself infallible. For prayer penetrates beneath the surface, involving both heart and conscience.

It does more than that. It calls into activity powers latent in the depths of the soul, ready to be released and put into instant action through the power of prayer.

A CASE in point is the story of an actor. Through letters I knew the man well. From him I learned the facts that I am relating:

A severe illness in his early manhood left him utterly helpless, with the exception of his hands and an extraordinarily brilliant and versatile mind. Without relatives and with his last dollar expended to defray the fees of physicians and nurses as well as hospital expenses, the only place open to him was a charitable institution.

In this situation he turned to the God in whom his mother had believed, and to whom she had constantly gone in prayer from the time of the man's earliest remembrance. Through all those years he could not remember a single time when she had returned from her hour of devotion without bringing an atmosphere of utter peace—the peace that soothes and rests, yet at the same time animates and thrills.

He vividly recalled many instances in which the majority of persons would have gone down in defeat, completely broken beneath the weight of trouble that had entered the home. Yet his mother had met each problem with a calmness and a serenity that encouraged all in her family to carry on. "How had she been able to do this?" he questioned. Instantly the answer came. "By slipping away into a quiet room, and leaving her perplexities at the feet of God."

In pondering over these memories, he gained a new perspective regarding his own circumstances. The bitterness that had filled his heart at his helpless invalidism began to give way. Instead of brooding over the

hardness of his lot, he turned over in his mind the possibilities by which a bedridden, impecunious man could become self-supporting. He realized that a natural aptitude for a vocation, profession, or art does not signify potential ability; but that to link whatever talent a person possesses to the Power that is supreme, by hourly communion with that power, makes all things possible.

HE IMMEDIATELY put his belief into action. As his work on the stage had made him familiar with the best in poetry, he concentrated a natural gift for rimes and an assured sense of rhythm on work that would turn his talent to account. He resolved to do nothing without an absolute conviction that he was following the will of God, revealed through the agency of prayer.

When he felt that his offerings were worthy, he mailed them to markets in which there was a possible chance of winning an acceptance. After a time he began to receive crisp checks in place of unflattering rejection slips. He was still dependent physically and financially on the good will of others. But, convinced that he was on the road to financial independence, he redoubled his efforts.

Finally his work attracted the attention of a publisher whose publication had a subscription list exceeding the million mark. The writer's optimism and indomitable valor persuaded the publisher that the man was needed on the editorial staff of the paper. A personal interview resulted in so successful a negotiation that the bedridden author was enabled to finance a private apartment, and defray the expense of a competent nurse.

For many years from a bed in his home, hundreds of miles from the publishing office, he ably conducted a department for shut-ins, sending out letters that cheered, inspired, and uplifted thousands of persons who were in the grip of penury, despondency, and pain. This noteworthy feat was possible because the man's

faith in prayer was so intense, so inseparable a part of his nature, that he put into the finite all that he drew from the Infinite.

CONSTANT communication with God never fails to give understanding minds and sanctified hearts—minds and hearts attuned to receive and to comprehend God's messages. The power of prayer is vast and stupendous. It gives affirmations in place of interrogations. It teaches an individual to act, rather than to question. It is a constant revelation of unfolding power to meet any and every condition—a power so vast that a person might never dream of its existence until he should form the habit of putting an exigency into words, and trusting God unconditionally to point the way to victory.

Every one knows that prayer does not change the exact, unerring laws on which the universe depends. But it does change our reaction to those laws, letting glorious Truth flood our life with the radiant, curative force that prayer never fails to bestow, proving over and over the prophet's words: "Jehovah's hand is not shortened, that it cannot save."

This is the God that every individual needs to know. It makes no difference whether our social status be high or low; whether we be numbered among the illiterate, or our mind is broadened by years of culture and travel. When dangers threaten, when sorrow tears the heart, when pain holds us in its throes, or when financial ruin crushes our house of cards, we reach out for a God of love. A God who makes no distinction between the poorest and the richest, the lowest and highest, but who claims each one for His child, pouring out upon whoever seeks Him the balm of healing comfort and tender grace. Through prayer we learn that God is very near and gigantically powerful. No other conclusion is possible.

I HAVE in mind a not unusual case of an extremely wealthy and highly educated woman, who was

prone to argue on the futility of prayer. To her the Bible was nothing but a history, more or less authentic; Christ, a myth; God, an imaginary being who had nothing whatever to do with the creation of the universe. To her the jingle of dollars or the clink of gold was all-powerful.

To leave God out of a person's life is exactly like excluding the sun from the world. So it was in this instance. The woman was cold, narrow, utterly self-centered. Like a flash of lightning out of a cloudless sky came the sudden passing of her husband, whom she adored. She learned then that money could never assuage the agony that she experienced, lift the sable shades of implacable loneliness, or bring back to earth the one on whom she had lavished a heart's full measure of love. She knew not where to turn.

Surely there was Christ, who believed so irrevocably in love that He suffered crucifixion in order that His love might mitigate just such pain as she was then experiencing. There was God, who so loved the world that He gave His only-begotten Son that no one should perish. But she didn't believe in God. She didn't believe in Christ. Yet if there were no God, no Christ, what had happened to her loved one?

Out of her hours of anguish an unquestioning knowledge of the reality of God was born. Through prayer she learned the dependability of the divine promise: "I will never leave thee, nor forsake thee." And that consciousness, which nothing can dim or kill, has changed her entire nature, just as such a clear perception of Truth cannot fail to work a transformation in the life and circumstances of every one who makes God the guiding star of his life.

PERSONALLY I have learned wonderful things through prayer. I have experienced demonstrations of God's power in many and varied ways. Through prayer I have learned to conquer deep-rooted aversions; to change strong dislike into warm, glowing affection; and from seeming failure have built a suc-

cess that without the consciousness of God's omnipotence, on which I constantly rely for the necessary uplift, would have been impossible.

Through prayer I have realized the growth, the indescribable uplift, and the satisfying joy that result from holding undauntedly to the law of tithing. Tithing brings the nearness, the protectiveness, and the inestimable power of the unseen God so vividly into an individual's life that, however tempted he may be to question, to argue about, or to doubt the promises of the Bible, such temptation is lost in the reality of the reward.

However profoundly one may feel on the subject of prayer, however much one may write or say, the final word will never be written or spoken concerning the actual existence of God as revealed through the medium of hourly communion with Him. It never can be. For, the more diligently one seeks God, the more real He becomes.

Divine Progress

The world is growing better—
  Chant the rime—
The world is growing better
  All the time.

Strife of creeds will pass away,
War dissolve in love's bright ray;
Brightly dawns the golden day—
  Thought sublime.

—Francis Ramsay

A Lesson on Tithing

THE GREATEST blessing to be received through tithing is an increased consciousness of the Father's presence in one's life. Those who tithe whole-heartedly experience a sense of loving partnership with God that is worth far more to them than any outer demonstration of abundant supply could possibly be. However, to every person who unselfishly and conscientiously tithes, there is sure to come an increase of prosperity in outer ways.

In the following extracts from a series of letters that one of our correspondents wrote to Silent Unity is given an account of the experience of a tither. This account is of interest to others who wish to know more of the value of tithing. The first letter from which we quote is dated January 12, 1924.

"I am inclosing my check," the letter ran. "When I wrote to you my husband was working by the day and never knew when he would be laid off. He was working for a public accountant. Since I wrote to you he has not lost a day's work." Following this was a somewhat detailed story of the manner in which they had lost their business and all their earthly possessions and had been plunged into debt. There was also an account of kindnesses that they had received from friends while they had been attempting to establish themselves in another city. Then:

" 'God has infinite ways that we know not of,' was my thought all these days, yet there was a gnawing fear. We have had many proofs of God's protection, yet when the hour of trial comes the flesh is weak.

"I thank you for all your loving prayers and am grateful to God for His goodness. Please accept the inclosed check as a freewill offering. I wish that I had the courage to send a tenth of all that I possess. God bless you and help me to learn to give more freely."

With the foregoing was inclosed a note which read: "I wrote the other letter several days ago, but did not get to send it. I am sending you one tenth of all my visible supply, in the face of the fact that many things are to be paid for and that there is little in sight with which to pay. I have long felt a great desire to give my tenth but have never had the courage. I have gained nothing by withholding, so now I am going to take God at His word, and give. Please help us to be brave enough always to give, and please send me your pamphlet on tithing."

THE NEXT letter, dated February 5, 1924, said: "Last month was the first time that I ever sent a tithe. My money went farther than it has gone in a long time. When I wrote to you we owed $90 for rent, $110 for food and so forth, and $300 for insurance premiums.

"Mr. M—— lost ever so many days while seeing about a position. However, he was able to pay the rent, he received a dividend of $90, and he succeeded in borrowing enough to pay the insurance premium.

"A man who owed him some money paid him $100 and since that time has paid $50 more. I had a little more than $200 when I sent you the tithe. I had $125.65 when the month ended.

"Now I am going to send you a tenth of the increase. This is a great deal of money and we still are dreadfully in debt, but I feel so strongly about the matter that I must send the tithe to be at peace. Inclosed is my check for $30."

Her third letter, dated March 1, 1924, stated: "God is good to us. My husband had but seven days of work with his own company last month, yet we had more money to use than during any other month in many months past. He obtained some extra work that brought him $112. Then a man paid him some money that had been due since last summer. The man seemingly did not have the money, but he did get it.

"Mr. M—— has obtained a new position. God has

furnished us the position, and money to take us to it.

"I began to tithe three months ago. My first tithe was $20, my second was $30, and my third is $43. It seemed that I couldn't send so much, but I have been ashamed not to, so I have kept up the practice. I am indeed grateful that I had the courage to do so."

ON APRIL 23 this tither wrote:

"My husband is enjoying the position that your prayers were instrumental in helping him obtain. He is receiving a salary of $625 a month—after our losing our business and floundering around for a year. We feel that God led us each step of the way and provided for us in ways that we knew not of.

"We are still very much in debt. My husband feels that to tithe means to give the tenth of the increase that is ours; he says that so long as we are in debt we do not own the money that we receive. Please help us to see the light and to be willing to follow it."

Our next letter from this correspondent came in June, with the following information: "I am indeed grateful to be able to tell you that at last my husband has a better idea of tithing; he has told me of his own free will that we shall tithe regularly. Please help us to see our way clearly, as he still has not an undivided desire to give.

"Inclosed please find an expression of gratitude, in the form of a tithe."

In July, 1925, another letter came from Mrs. M——. The letter shows that the tithing question was not yet settled for her and her husband; however, they were still enjoying the bountiful blessings of the loving Father, and we are sure that they will in time measure up to the higher ideals that are struggling within them for expression. We quote from her letter:

"Inclosed please find some tithe money. I had only $30 with which to pay my expenses last month. I have not been tithing of late. I decided to tithe, even though my visible supply already was too small to meet my needs. I did tithe, and I am grateful to say that I had

enough. I have to struggle to bring myself to tithe, but tithing is a joy when I do it.

"We have been in debt and are being lifted out. We have been able to pay all our personal debts and have paid off about $2,500 on our loans. Mr. M—— is earning money in addition to his regular salary.

"He has just passed the examination for certified public accountants. We are grateful, for the examination was very difficult. I had the children say, 'God is the source of Daddy's ideas,' and I also made the affirmation for him. God surely was the source of his intelligence."

THE EXPERIENCES of this tither bring out several truths. One is that when man recognizes his first debt, which is to God, and faithfully meets it by the continued tithing of his income, his debts to man will be paid much more easily and quickly. New sources of supply will be opened to him.

When a person thinks of the tithes that he has given, instead of feeling that tithing took something from his supply, he should remember the other nine tenths, which he could not have had but for the activity of Spirit in and through him and in and through his affairs as health, ability, courage, assurance, making a way for him and bringing about his success.

Two things are needful on man's part that he may become a faithful and consistent tither: He must resolutely put away the selfish, grasping, fearful thought that is the result of a deep-seated belief in lack; and he must enter the rich consciousness that God is abundant, unlimited, ever present supply. The belief in lack should be denied whenever it or any of its resultant thoughts comes to mind, and the rich, omnipresent substance of Spirit, ready to meet every need, should be affirmed and held to many times every day, until the consciousness of the opulence of Spirit is established. Thus may the tither prove true the words of the Psalmist: "They that seek Jehovah shall not want any good thing."—*A Silent Unity Worker.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, MAY 1, 1932.

Unity Subject—*The Joy of Intellect.*

International Subject—*Isaac and His Wells.*—Gen. 26:12-25.

12. And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13. And the man waxed great, and grew more and more until he became very great:

14. And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

GOLDEN TEXT—

A soft answer turneth away wrath;
But a grievous word stirreth up anger.
—Prov. 15:1.

SILENT PRAYER—*My words express the spirit of love, understanding, and good will.*

Isaac means "laughter; joy." Metaphysically, the name represents divine sonship, or the joy of the new birth and the new life in Christ, which is the spiritual consciousness of relationship to God the Father. Man rejoices greatly in the exercise of his privilege of expressing as the son of God.

Isaac was not noted for his achievements. He represents the serenity, peace, and joy that man has when he accepts spiritual things as real, and lives as "seeing him who is invisible."

Isaac sowed in the land near Gerar, and realized a hundredfold harvest. The meaning of Gerar is "a sojourn; a lodging place; an encampment." The word typifies subjective substance and life. In the beginning of man's journey Spiritward this substance and life are in the possession of the sense nature (Philis-

tines), and the ruling ego of the sense nature lives in the region of this place (Isaac went to Abimelech, king of the Philistines, "unto Gerar"). The awakening intellectual and spiritual man must draw upon this substance and life for sustenance (faith, Abraham, must be established in substance), and sooner or later, when the spiritual in man has gained sufficient understanding, strength, and power, it must take entire possession of his being.

The joy that springs from the exercise of the privilege of expressing the divine ideas and the divine nature brings to the surface inspiration, even though it is only the inspiration of the intellect. Isaac dug anew the wells first dug by Abraham (faith) in the land around Gerar. When man is true to faith (Isaac was loyal always to the faith of his father Abraham), the rewards of faith become active in his life. But the sense nature (the Philistines), which has been in possession of his body (the land) from the beginning until his conscious awakening to his spiritual heritage, is opposed to all true spiritual discipline. When man undertakes to live by the evidence of spiritual Truth instead of by that of the five senses, the latter seek to make a division between spiritual interests and sense demands. "Go from us; for thou art much mightier than we." The activities of the senses, when undisciplined by spiritual control, shut man off from intuitional perception of Truth, and obstruct the action of faith in the consciousness. The Philistines had filled up the wells that Abraham had dug, so as to make them unusable.

The inspiration that comes from the intellect lacks initiative and creative originality. Isaac dug again the wells that his father had dug, around Gerar, and "called their names after the names by which his father had called them." Intellectual inspiration leans upon authority and precedent, and does not undertake to launch out into new avenues of thought.

When man delves into the subconscious realm ("the valley") he finds there a quickened life energy ("a well

of springing water"); but in the one who is not in complete understanding of Truth a clash ensues between the desires of the sense mind ("the herdsmen of Gerar," a Philistine city) and the awakened spiritual nature (Isaac, a type of Christ), which is trying to lift up the animal forces of the organism. The meaning of Esek, the first well that Isaac dug near Gerar, is "strife; contention."

The second well, Sitnah, signifies "opposer; persecutor; strife; hatred." In the beginning of man's journey toward Spirit the substance and life (Gerar) are utilized and actuated by the sense nature (Philistines). The name Sitnah signifies the contention or striving for supremacy that takes place between the higher and the lower natures of the individual at a certain phase of his spiritual unfoldment. When such strife arises, that divine quality of the mind which accepts spiritual things as real, and lives "as seeing him who is invisible," separates itself yet further from the contentions of the sense nature. "He removed from thence, and digged another well."

The name of the third well, Rehoboth, means "broad places; enlargements." The name signifies thoughts of a broadening, increasing, enlarging nature, principally in the intellectual or mental reasoning plane in the individual. The word signifies also a more interior expansion of thought. Man's third excursion into his subconsciousness brings increased conviction of formless substance and universal life, together with the realization that these are inexhaustible. "Now Jehovah hath made room for us, and we shall be fruitful in the land."

When man achieves this degree of development he is at last in possession of the key to the union between the inner and the outer realms of his being. "He went up from thence to Beer-sheba." The meaning of Beer-sheba is "well of the oath; seventh well." Metaphysically the word represents the establishing of the agreement between the inner and the outer (Abraham

and Abimelech), wherein faith and its adherents (the higher thoughts of consciousness) are given ample room in the organism and are allowed to retain possession of the well (reservoir of life) that they have been instrumental in bringing to life. The seventh well, well of fulfillment, denotes the fulfillment of the agreement, or oath, that took place at the well—at the place of realization of life and Truth in the subconsciousness.

At this point man becomes willing to give up the lower to the higher, the personal to the impersonal, the animal to the divine. "And he builded an altar there, and called upon the name of Jehovah." When man meditates long and earnestly, seeking to find absolute ground for his faith, the inspiration dawns upon him that God expresses in him through his I AM identity. This realization of Truth comes to him in his obscure gropings after certainty. "And Jehovah appeared unto him the same night." The night of darkness is likewise the period of silence and of undisturbed meditation and prayer.

True to his intellectual concept of God as a Being who makes Himself known through hereditary authority, Isaac conceived of Jehovah as the I AM identity not so much of himself as of his earthly father; and interpreted his blessings as the consequence of his sonship—not of God, but of Abraham. "For I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." Nevertheless, out of man's faith in the reality of life and Truth in the subconsciousness he builds his mind, his character, and his body. "He . . . pitched his tent there."

QUESTIONS

1. Give the metaphysical interpretation of Isaac; of Abimelech; of Gerar; of the four wells.

2. What is signified by the altar; the tent?

3. What is the connection between joy and inspiration?

Lesson 6, May 8, 1932.

Unity Subject—*The Rights of the Physical Man.*

International Subject—*Esau Sells His Birthright* (Temperance Lesson).—Gen. 25:27-34.

27. And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

28. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob.

29. And Jacob boiled pottage: and Esau came in from the field, and he was faint:

30. And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I am faint: therefore was his name called Edom.

31. And Jacob said, Sell me first thy birthright.

32. And Esau said, Behold, I am about to die: and what profit shall the birthright do to me?

33. And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob.

34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

Golden Text—*Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

Silent Prayer—*I am training my body to express perfectly the Spirit of life and wisdom.*

Metaphysically Esau represents the body, or physical vigor. He may be said to typify the animal consciousness in man, while Jacob, the supplanter, symbolizes the mental consciousness. The animal consciousness comes first into expression. The newborn infant responds only to physical stimuli, and his needs are largely physical. If these are fully met and he is well cared for, he soon begins to show mental responses. Thereafter the physical and the mental develop together ("And the boys grew"), but the child is often found to excel in that consciousness which is en-

couraged most thoroughly by parents or guardians. Hence the importance accorded to environmental influences during childhood.

These influences, however, do not determine temperament or individuality. A most complete refutation of the theory that man is what heredity and environment make him is to be found in this story of Esau and Jacob, two remarkably different products of exactly the same rearing. Surer proof of the I AM entity than this case affords could hardly be asked.

A recent writer puts the question: "Whence the startling unlikenesses of mind, character, and temperament often found in twins, who are physically almost indistinguishable?" Esau and Jacob differed physically as well as in every other way. Plainly, heredity and environment were all that they had in common; and these forces seem not to have developed any likenesses between them, or to have unified and harmonized them in any way.

When we think of these two characters as phases of individual life, we see that the physical nature (Esau) is more active in the outer or material realm of expression, even to the point of destructiveness when it is not balanced by the mental and the spiritual: "Esau was a skilful hunter, a man of the field"; while the mental nature is more introspective, is given more to meditation and reflection: "Jacob was a quiet man, dwelling in tents." A tent symbolizes the body of man. Therefore the Jacob consciousness is characterized by reserve and mental preoccupation rather than by bodily activity. Jacob lived within himself, and was physically inactive.

Physical vigor abounds in a certain outer joy of life. "Laugh, and be fat" is an old adage not without solid foundation in fact. Hearty laughter and a robust physique go together. "Isaac [laughter] loved Esau, because he did eat of his venison." Physical health and strength bring a sense of well-being and happiness to the natural man. But the soul loves the things of the

mind, and clings to the delights of the inner realm of consciousness. "Rebekah loved Jacob." Favoritism is an old game of man's, in which either the mind or the body, if not both, pays the penalty. The well-rounded life consists of both physical and mental elements combined in one consistent whole by the power of the I AM identity. In the ideal family both parents love all the children impartially.

When the mind is given over wholly to reflection and meditation, without corresponding physical expression, there is a decline in physical power, and the body starves for lack of thought food. While "Jacob boiled pottage" in the tent, "Esau came in from the field, and he was faint." The body needs the substance of thought as well as material food. It realizes this, and looks to the mind for support and strength. And rightly so, since the physical is not sufficient unto itself. Although Esau was a skillful hunter he had brought with him no venison, but had need of the food prepared by Jacob.

Intellectual delights gain such hold upon the thinker and the scholar, or upon any one who gives himself up completely to the mental life, that he grudges the time necessary to care for the demands of his physical nature. The man whose life is centered in Spirit can "run, and not be weary," and can "walk, and not faint," but he attains this consciousness through lifting both the physical and the mental sides of his nature equally to the universal energy. The one who is mentally alert only, instead of doing this, often eats and sleeps merely because he has exhausted his ability to think without further physical recuperation.

The man who sets himself the goal of intellectual excellence or of success in any other line of effort to the exclusion of every other consideration drives a hard bargain with his own physique. If the physical nature cannot flourish and be robust without its rightful share of expression, neither can it retain its birthright of divine joy, its participation in the new life in

Christ (the blessing of Isaac), by giving itself over without reservation to the claims of the intellect. The intellect, when untouched by spiritual understanding, is as materialistic as the body, and can drive a harder bargain than do the demands of the senses.

"At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'T is heaven alone that is given away,
'T is only God may be had for the asking."

The man who drives his body to the breaking point to make it carry out the behests of his ambition is robbing himself not only of physical health and reserve power; he is surrendering his claim to the priceless gift of God—the uplifting of the body to the consciousness of its divine heritage of eternal life. "So Esau despised his birthright." So does every man despise his birthright who fails to avail himself of his opportunity to demonstrate, through the complete unification of his powers in divine love, eternal life here and now.

QUESTIONS

1. What important point in Truth teaching is proved by the story of Esau and Jacob?
2. Explain the physical temperament; the mental type.
3. Why should the physical nature and the mental nature receive equal expression in Truth?
4. What is the birthright of the physical nature?

LESSON 7, MAY 15, 1932.

Unity Subject—*Realization of Omnipresence.*

International Subject—*Jacob at Beth-el.*—Gen. 28: 10-17.

10. And Jacob went out from Beer-sheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried

there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

GOLDEN TEXT—*I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*Comprehending Omnipresence, I become conscious of my oneness with God, in spirit, soul, and body.*

Man develops his faculties in an orderly manner when he looks to Divine Mind as the one and only guide. But he does not always seek this inner wisdom, and the result is a disorderly development. Jacob represents the state of mind in man that should direct the physical body (Esau) in its acts. In divine order Jacob should be born first—we should think before we act—but we find the reverse true. People do not as a rule reflect and then act; especially is this true as to people who are in the early stages of their race journey.

Haran means "elevated; exalted." The significance of the sentence, "Jacob . . . went toward Haran," is

that when we let our meditations and our blessings fall upon the "knowing" part of ourselves, we are thrown into a higher mental state, or an exalted state of mind, wherein we receive a higher and clearer concept of spiritual things. In Haran, Abram, the grandfather of Jacob, had obeyed the call to migrate into a strange country. The mental nature of man perceives that, in order to rise superior to the physical consciousness, there must be a sure foundation of faith underlying the work of intellect. To begin his new life of individual responsibility, Jacob went back to the point from which Abram had started on a similar enterprise.

In his journey Jacob came to a certain place where he tarried all night because "the sun was set," and he took one of the stones of the place for a pillow and lay down to sleep. This incident signifies that, when we are going through an experience that is leading us up to a new and higher state of consciousness, we may not understand it; we may have no light on it ("the sun was set"); we may make conditions hard for ourselves (Jacob chose a stone for a pillow, instead of laying his head on the grass or on his folded garments). Nevertheless, like Jacob, we are to tarry in this subjective place in consciousness (the dream) until the messengers of God, or ideas of Truth, come to us.

Jacob's act of putting a stone under his head signifies understanding's placing itself where it may unravel the meaning of matter and of material conditions. Right in the midst of seeming materiality and darkened understanding the visions of the night reveal the ladder leading from earth to heaven, with the angels of God (spiritual thoughts) ascending and descending upon it. The ladder represents the step-by-step realization by which man assimilates the divine ideas of Truth that are coming to him from Jehovah. Jehovah promised the land to Jacob and his seed, and assured Jacob of His presence and power:

"Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee . . . And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."

Jehovah is right here in our midst. Understanding, when turned toward the omnipresent light of Spirit, opens its eyes to the astonishing fact that seemingly material bodies and temporal surroundings conceal the immanent God. Divine immanence is universal, therefore it is not perceived. We do not habitually have a consciousness of air, although we live, move, and have our being in this medium. Likewise, we cannot be conscious of good, or of God, until we see some of His qualities exemplified in human form.

Jacob said, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." When divine wisdom reveals to us that our seemingly physical body is "none other than the house of God," we are at first afraid. It seems awful to think that we have made the Father's house "a den of robbers." This happens every time we allow the personal self to come between the soul and its spiritual counterpart, and to interpose its selfish desires.

To realize that the body is "the house of God" is to feel the full sense of responsibility for its care. "The gate of heaven" swings inward from the physical consciousness to the inner realm of mind, and it too is hinged in the physical life of man. Through this gate man goes in and out and finds pasture, in meditation and prayer on the inner side of consciousness, and in activity on the outer side, or the physical nature. Both these fields of action fall within the scope of Divine Mind.

When the intellect awakes out of the sleep into which the exhaustion that follows the usurping of the bodily powers causes it to fall, it becomes aware of the existence of a realm all about it of which it had

before been unconscious. The omnipresence of higher powers then becomes an accepted fact of existence.

QUESTIONS

1. When does man develop his faculties in an orderly manner?

2. What does Jacob represent? What does Esau represent? Why should Jacob be born first?

3. What follows when Jacob takes precedence in consciousness?

4. Explain metaphysically the various steps in Jacob's experience and dream, as given in the 10th to 17th verses.

LESSON 8, MAY 22, 1932.

Unity Subject—*Mind and Body Reunited.*

International Subject—*Jacob and Esau Reconciled.* —Gen. 33:1-11.

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6. Then the handmaids came near, they and their children, and they bowed themselves.

7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this company

which I met? And he said, To find favor in the sight of my lord.

9. And Esau said, I have enough, my brother; let that which thou hast be thine.

10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—I AM *makes spiritual union with body by seeing it as the pure and holy temple of the living God.*

Jacob, the mental man, supplanted Esau, the physical man; and later he increased his possessions until he was rich. But the divine law was not fulfilled. A man cannot grow harmoniously unless he joins mind and body. Jacob saw that such a union was about to take place, and he prepared to meet his brother Esau. At the Jabbok ford he gave up his desire for possessions and sent gifts to Esau. The meaning of the word Jabbok is "pouring out; effusing; dissipating; wrestling." As man progresses he gives up his ideas, that he may receive greater ones. The idea of struggle that is implied in the meaning of Jabbok infers that it was hard for Jacob to put away all the things that he loved, and to enter alone into the invisible and wrestle with the forces of the subjective consciousness in darkness.

Man meets a crucial test when he finds that he must give up his very self before he can go forward. Jacob sent over the ford everything that he had, and he was left alone. Then he wrestled all night (in mental darkness) with a presence that he could not clearly discern, but one over whom he felt that he must

prevail. This power, or presence, tests the strength of the soul at every point and finds the weak spots.

The angel touched the hollow of Jacob's thigh, and the thigh was strained. The thighs represent strength, in that they directly sustain the weight of the body. The weak thought in the Jacob consciousness was fear. When the soul has for a time lived above the body and ignored its natural needs, there is a subconscious sense of injustice, and consequently a fear of results. Jacob was full of fear because he had done that which was unjust. An awareness of having disregarded law makes man afraid without his being able to recall the cause of the fear. People who for years have let their ambitious intellect override the demands of the body are haunted by vague fears, and eventually find themselves striving to make restitution to the body, by rest and by other means. After a long separation in thought it is not easy to make the conscious union of body and mind, especially when in the subconsciousness there is a fear of the results of ignored law.

Jacob, however, was full of faith in the supremacy of Spirit, and he would not give up until he had assurance that the presence that he felt was God. His tenacity was rewarded with the blessing that he asked, and with a new name—Israel, meaning a prince, one who has power with both God and man. From that time onward the stigma of the "supplanter" was no longer to cling to him.

"He [Jacob] limped upon his thigh" (Gen. 32:31). Some measure of fear remained with him. He was afraid of the enmity of Esau, because the fact that through his long wrestling for the blessing of courage he had prevailed over Esau and changed his enmity into friendship, even while Esau was *en route* to meet his brother with four hundred men, was not yet a part of Jacob's conscious thought. By continuing to harbor the old fear in his outer mind, Jacob became servile and cringing in the presence of Esau. Esau represents the man of fleshly activity. This actor, or

body consciousness, is never the enemy of man, in Truth, but is always his obedient servant. There is nothing to fear from the animal propensities when they are united with Divine Mind, through the spiritual consciousness.

Jacob, however, made extravagant presents to Esau, and had his wives and children bow before him, "to find favor in the sight of my lord." Esau did not understand the display and the generous presents, and he asked, "What meanest thou by all this company?" He objected also to receiving the presents, saying, "I have enough." But at Jacob's insistence he finally accepted them. This means that the rights of the body are at last recognized and the body is restored to its place in the divine economy. Although the body may be content with what it has, the mind has accumulated wisdom that the body needs. Therefore it is right that Jacob make restitution by presenting Esau with part of his goods, and also by making him the object of his adoration. "I have seen thy face, as one seeth the face of God." Before the body can be restored to its right place in creation it must be seen in its divinity. Also when any one has "seen God face to face" in prayer and earnest communion, he cannot fail to see God in his brother, for he beholds all men thenceforth through the invincible spirit of love.

Do not think of your body as the effect of error; do not call it the work of material mind; but, as taught in this lesson, see the face of God in it, since it is the temple of the living God. Jacob had seen God in places apparently most unpropitious. Once, when he slept with his head resting on stones, he dreamed of angels and of a ladder reaching to heaven. On that spot he built an altar, saying that God was there. When he wrestled with the unknown presence, he claimed that it was God. In his daily life, Jacob was continually recognizing God; he represents the mind in its spiritual development. The unthinking might pass through similar experiences and attribute them to natural

causes, but as a person learns to know the reality of the omnipresence of Spirit he sees God not only throughout his entire organism, but everywhere.

QUESTIONS

1. What is taught by the reunion of Jacob and Esau?
2. What does Jacob's struggle with the angel at the Jabbok ford symbolize?
3. Why was Jacob so full of fear when he was about to meet Esau? What is the lesson for us in this story?
4. What is the significance of the presents that Jacob gave to Esau?
5. How must the body be seen before it can be restored to its rightful place in creation?

LESSON 9, MAY 29, 1932.

Unity Subject—*The Development of the Imagination.*

International Subject—*Joseph the Dreamer.*—Gen. 37: 1-11.

1. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.
2. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father.
3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.
4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.
5. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.
6. And he said unto them, Hear, I pray you, this dream which I have dreamed:
7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold,

your sheaves came round about, and made obeisance to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me.

10. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11. And his brethren envied him; but his father kept the saying in mind.

GOLDEN TEXT—*Take thought for things honorable in the sight of all men.*—Rom. 12:17.

SILENT PRAYER—*Spiritual understanding gives me the true meaning of dreams.*

Among the primal faculties of the mind is the imagination, represented by Joseph. This faculty is the product of the intellect (Jacob) and the receptive or soul phase of the pure natural life in the organism of man (Rachel).

The dawn of the intellectual life in man begins in the subconscious mind (Canaan). "Jacob dwelt . . . in the land of Canaan." There the imaging power of the mind develops, and coöperates with the other faculties. "Joseph, being seventeen years old, was feeding the flock with his brethren." Man's subconscious thoughts are the result of soul impressions and intellectual concepts that have sunk below the level of his consciousness. "These are the generations of Jacob."

Among the faculties of man, imagination is late in developing. Judgment and strength (Dan and Naphtali, sons of Bilhah) and the powers of the unfolding soul (sons of Zilpah) become active in the physical, or

outer, consciousness before the imagination springs into being. "He [Joseph] was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives." These wives of Jacob were, in reality, the slaves of Leah and Rachel, who, following the custom of that time, gave them in marriage to Jacob, reserving to themselves the naming of the children of these servants. The soul holds certain subconscious phases of its nature in bondage, subject to the will of the intellect.

The intellect clings to the faculty of imagination above all other mental gifts, and is influenced by its findings. But the imaging power, until man learns to train and control it, returns negative and destructive impressions and molds its forms as often as otherwise by untrue patterns. It tells man that his strength is limited and that he must conserve it if he wishes to avoid a breakdown. Negative imagining causes man to distrust his own judgment and to hesitate in his decisions. In every way the misuse of the imagination lessens the happiness of man. "Joseph brought the evil report of them unto their father."

Because the enlarging power of the imagination captivates the intellect, man is all too ready to accept the evil reports of the imagination when employed in negative ways. The name "Joseph" means "Jehovah shall increase," and the chief characteristic of negative imagining is the habit of exaggeration.

The intellect clothes the imagination in the vivid and varied tones of man's multiple thought processes (the coat of many colors), and by reason of these bright colorings, which the imagination flaunts in the presence of all his thoughts, man's other faculties are lightly esteemed in comparison. The dreamer who has not awakened to the possibility of translating his dreams into action discounts his strength, his judgment, and all his other powers, until these lose their relative significance in his life and become negative. Joseph's brethren "hated him, and could not speak peaceably unto him."

As the formative faculty of the mind, the imagination controls all the other faculties. Before it can do this, however, it must learn to make contact with spiritual wisdom. "I wisdom have made prudence my dwelling." The young Joseph lacked the most elementary understanding of prudence. In an age when dreams were the unquestioned guides and monitors of men, Joseph immediately told his dream to his brothers, even though it revealed their future in a most unfavorable light compared with his own. Thus he added more fagots to the bonfire of their hatred of him as the favorite son of their father.

If we wish to achieve our dear desires, we should not make open boast of them, thus calling in question our ability to realize our dreams, and arousing resistance in the minds of others. We should keep our dreams in the workshop of the mind and use them as models in the carving of substance into the forms of reality. These forms others always accept.

Once the habit of dreaming lays hold of man, it gains rapid ascendancy over him. But he is not meant to be the tool of imagination. On the contrary, imagination is his tool, with which he is intended to carve his own destiny. In the joy of the untrammeled dream, however, the imaging power soars superior to the intellect, the dormant powers of the soul, and all the other faculties of the mind. "A thing that has never been measured is the extent of hope." Joseph was so uplifted through the confirmation of his first dream by the second that he told the latter to both his father and his brothers. Yet no one was pleased at the recital. Premonitions of greatness are natural to man, but only the man whose sympathetic understanding is still immature is without reserve in regard to these intuitions.

The most irresistible thing in the world, we are told, is an idea whose time has come; but, until this desired goal is reached, the truth for which men are not ready disagrees with them, and leaves them either unresponsive or openly antagonistic.

The imaging faculty is characteristic of youth. The lad Joseph dreamed dreams while the grown-up sons of Jacob were preoccupied with the practical matters of forage, water supply, and protection of the flock from wolves and thieves. The mind's playground is in daily use by the youth of the race, and those who understand the rules and persist in the systematic practice of image forming day by day remain young regardless of the passage of time.

The man of today discounts and discredits the play of the imagination, but cannot altogether set it aside as of no value. Joseph's brethren envied him after they had heard the second dream, but "his father kept the saying in mind." The man of vision will be found to be the successful man, provided he puts his ideas into practical expression.

Jesus Christ, of whom Joseph is a type, used the imaging faculty in a very practical way. When the seventy disciples, whom He had instructed and sent out on a practice tour of teaching and healing in various cities that He intended later to visit, returned to report joyfully, "Lord, even the demons are subject unto us in thy name," His explanation to them was, "I beheld Satan fallen as lightning from heaven." Thus did the Master put His seal of approval upon the creative exercise of the imagination.

QUESTIONS

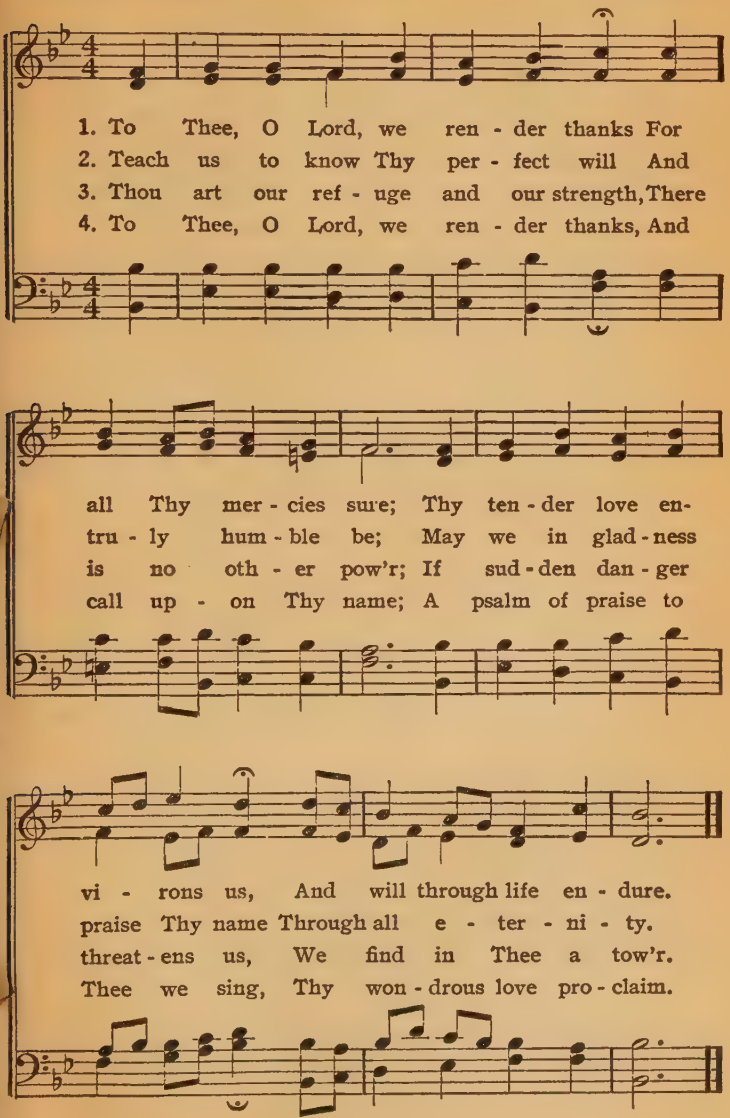
1. What does Joseph represent? Explain the symbology of his feeding the flock with his brethren.
2. Give some examples of the use of the imagination in a negative manner.
3. What has wisdom to do with imagination?
4. Should we tell our dreams, or use them exclusively as self-helps?
5. Did Jesus use the imaging power in His work?

Greater is he that is in you than he that is in the world.—I JOHN

A PSALM OF PRAISE

Words by
GRENVILLE KLEISER

Music by
JOHN PROCTOR


1. To Thee, O Lord, we ren - der thanks For
2. Teach us to know Thy per - fect will And
3. Thou art our ref - uge and our strength, There
4. To Thee, O Lord, we ren - der thanks, And
all Thy mer - cies sure; Thy ten - der love en-
tru - ly hum - ble be; May we in glad - ness
is no oth - er pow'r; If sud - den dan - ger
call up - on Thy name; A psalm of praise to
vi - rons us, And will through life en - dure.
praise Thy name Through all e - ter - ni - ty.
threat - ens us, We find in Thee a tow'r.
Thee we sing, Thy won - drous love pro - claim.

The Sure Defense

By ZELIA M. WALTERS

A LITTLE GIRL was picking berries at the side of a lonely road. She was obviously a cherished child from a good home. Her simple clothing was of good material. She had the modestly confident air of a child who has known only security.

A roughly dressed man came trudging along the road. He paused and stared at the child. He had no desire to harm her. In spite of his poor clothing he had a face of refinement. But he was plainly astonished to see this sort of child alone in a place of possible danger.

"Little girl," he said, "aren't you afraid to be out here alone so far from home?"

"Oh, no, sir. I'm not alone. My father is here," came in the child's sweet treble.

At her first words a man arose from behind a screen of bushes. Her father was an artist who had set up his easel in the field to get a picture of the cabin on the hillside at a distance. He had let his little daughter go to fill her basket with berries, but she wasn't alone in a dangerous place; the father was within reach of her call.

"All right, Harriet?" he called.

"Oh, yes, Father, I was just talking to a man."

Said the stranger: "I wondered if she ought to be alone here, but I see she's not alone."

"No, she is never left without care."

The child, apparently alone, apparently in a place of possible danger, was really dwelling in utmost security. Her father, large and strong, who had never failed her, was right at hand.

Security is a word filled with meaning to storm-tossed humanity. If only we could feel secure—in

something—we could bear with patience the hardships and menaces of our way. It is precisely because a large portion of mankind has no feeling of security that life often seems such a sad and bitter thing. As soon as we find something solid under our feet, as soon as we sense the strength of a mighty arm behind us, we rise with renewed faith and courage to win, to attain our high place. Some people who have known the bite of poverty imagine that they will have that security if only they can put away enough money for "a rainy day." But when they have the money, and have enough to meet every material need, they find that they are as far from security as ever. Money, possessions—the answer is not in these. Money cannot save from the ravages of disease, from estrangement, from disappointment, from remorse, from spiritual hunger, from death. Money is no security at all. We must look farther.

We must leave behind us the wisdom of the material world. It will fail us when we need security. We must "become as little children." Like the child by the roadside, we must learn to say with full confidence, "My Father is here," knowing beyond all doubt that He will meet our every need.

There is no more poignant and tender metaphor in Scripture than that found in Moses' last charge to the tribes of Israel:

> "The eternal God is *thy* dwelling-place,
> And underneath are the everlasting arms."

Do we desire security? There is just one place where it can be found. If we have made the Most High our habitation we shall never be moved. We cannot fall into destruction, for underneath us "are the everlasting arms." We cannot be swept away by the storms of adverse fate, for our feet are set on a rock. But we must not look upon these statements as vague generalities, having to do only with some nebulous spiritual state. To us they must become the realities of every-

day life. They must stay us when we have to face the common needs of living in this world to which God has called us. How tenderly Jesus Christ reassured us on this point, "Your heavenly Father knoweth that ye have need of all these things,"—the common things, food, clothing, shelter, friendship, peace, courage to go on in the monotonous way. God, our Father, is here within call to give us security in all these things. We have had many evidences of His care in the past. Cannot we learn to go on in faith, secure in the realization that God's promises never fail?

Be Still

Be still, and let the Spirit speak,
Forego the worldly strain;
Your closet enter, shut the door,
Let silence in you reign.

The center of your being find,
From it turn not away;
Wait on your Lord, give ear to Him
In all He has to say.

The great I AM in you will speak,
And you will wisdom find,
With seers who in the ages past
The hearing ear inclined.

The Spirit unto you will give
The knowledge that you need,
And daily you will grow in grace,
As you the Spirit heed.

—Margaret A. Crevke

SILENT UNITY

Be still, and know that I am God

The Christ mind inspires me with wisdom and understanding

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Our Healing and Prosperity Thoughts for this month depend for their efficacy on faith in and a right understanding of the connection between the Christ mind and the Spirit of health and plenty. To this understanding, of course, we add the laying-hold-of power of the I AM, and the actual realization—in mind, nerve, muscle, and cell—of the Spirit of health and the Spirit of plenty.

To those who claim that they do not understand these seemingly mysterious things of mind, we would say that the use of the words as given in the Thoughts helps to quicken the understanding.

Words are pregnant with the spirit or thought from which they originate. All language has its source in spiritual substance, which is the origin of everything that appears. Philology traces a word back to its source and finds that the desire of man to express a need coined the word; consequently every word is ensouled with its primitive idea-source, and all those who have used a word have added some of their desire or experience to it. Therefore words have an inner life force, which, when broken into, pours its energy out upon those who understand them. One of the great philosophers of old said, "Cut a word and it will bleed." We might compare words to atoms, which modern science says have within them the positive and negative poles of electricity. The arrangement and the number of electrons and protons in atoms determine the character of all things that

appear in the phenomenal world. Metaphysicians find a parallel to this in the use of certain words and their appropriate arrangement in the mind, and the resulting manifestations in body and affairs.

The word "Christ" has always been associated in human consciousness with a divine source, and it is therefore infused with spiritual qualities that make it a very potent factor in lifting the mind out of the normal, sense consciousness into a super-mind that seems to do marvelous things for those who have faith in this word. Through our faith in the Christ we make contact with the Christ potency in its outer expression and, through our mind, project it into our body—not in a miraculous way, but through the natural life forces in our nerves, muscles, and cells. In this way we quicken and accelerate the everywhere present restorative life force called "the healing power of nature."

As all words are charged with the thought that they express, we should be wise in our choice of words, and should group them in our mind according to the objective that we have in view; in this way we shall bring forth the innate desires of our heart. When we affirm, *"I am thrilled with the joy of the Christ mind, and every nerve, muscle, and cell tingles with the Spirit of health,"* we are concentrating, into a few words, spiritual energies that will be released in those avenues of expression that we have mentioned in our prayer, and the result will be according to the intensity and earnestness that we put into the statement.

The Prosperity Thought, *"The joy of the Spirit of plenty fills my coffers to overflowing,"* may seem

without meaning to one who has had but little experience with the power of words; but to the experienced metaphysician, who has felt the thrill of certain words and observed how they move upon the invisible spiritual substance, these words are vital, and he uses them with the assurance that there will be a definite outpicturing in the visible piling up of the invisible substance of the all-providing One.

Jesus taught that the Father-Mind was more willing to give than we are to receive, and that it was God's joy to provide abundantly for all His creatures. So all our prayers for prosperity should include the realization that it is a great pleasure and joy to Him when we allow His Spirit to fill our mental coffers to overflowing, and that this filling of the invisible receptacles of the mind will make in us a storehouse of substance out of which we can draw all-sufficiency in all things.

HEALING THOUGHT

I am thrilled with the joy of the Christ mind, and every nerve, muscle, and cell tingles with the Spirit of health

PROSPERITY THOUGHT

The joy of the Spirit of plenty fills my coffers to overflowing

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I CANNOT tell you how very much we appreciate your wonderful letter, which came Monday—also your prayers, to which there was an immediate response. My niece, whose condition the doctors had pronounced hopeless, felt life immediately in the portion of her body that was said to be paralyzed. And she is recovering! The doctors are amazed! I am inclosing a small love offering, and may God bless you and prosper your work.—*A. T., Los Angeles, Calif.*

I AM writing to tell you that another error can be crossed from the list. I underwent a thorough examination Thursday, and the doctor could find no trace of a tumor. My strength is returning, and I am looking forward to my enjoying perfect health.

This has been a trying experience. After eleven years of no medicine and no doctors, then, after taking up the Unity correspondence course, I was sorely tried when I found that I had to go back to the doctors. For the first time I saw Jesus on the cross and realized that, as He had submitted, so would I have to submit. His

hour of "failure" was His greatest victory. I did not want to fail the friends whom I had taken away from doctors and who were healed through the knowledge of Truth. Today they rejoice with me and know that God works to His own glory. I must leave my feeling of gratitude to these few simple words, but it comes from a heart filled with thankfulness to you all.—*M. F., Jackson Heights, N. Y.*

NEARLY two months ago I wrote to you for prayers for my sister. The day that I received your letter, she was taken to the hospital. Two days later my brother-in-law telephoned me to say that the doctors had stated that my sister could not get well—that a blood clot was trying to pass through her heart. I was frantic for a minute, but endeavored to calm myself by repeating the affirmation that you had sent me in your letter. I then sent you a wire. That night I prayed until after three o'clock, when I fell asleep. When I arrived at the hospital in the morning, the doctors were marveling that my sister was better. They said that it was nothing short of a miracle that she had come through the night alive. My sister is now able to be up and around the house, and will shortly be able to come downstairs. She is very grateful to you, as we all are, for your prayers.—*Mrs. A. M. C., E. Cleveland, Ohio.*

I WANT to express my appreciation and thanks to you for the almost miraculous healing that I had Wednesday night shortly after I telegraphed to you for your help. I was suffering severe pains caused by a miscarriage. At the time of wiring to you the pains were very frequent and terribly severe. Shortly after the telegram was sent the pains stopped completely. The healing was almost instantaneous, and I dropped into a deep sleep that lasted all night.

My appetite has returned, and I am gaining in strength each day. You may discontinue prayers. I thank you for all that you have done for me, and for

my wonderful deliverance.—*Mrs. J. W. N., Denver, Colo.*

I AM inclosing a check for a subscription to *Unity* magazine to be sent to a friend, Mrs. H. W. M——. She has been taking this magazine for a year and is so delighted with her demonstration and healing that she wishes to study more. She has had to wear glasses for years—since studying Unity teaching she does not need her glasses.—*Mrs. J. B., New York City.*

FILLED WITH PLENTY

HERE in Palm Beach, we are awaiting with interested anticipation the opening of another season. As I have written to you before, I have a public-stenographer-and-secretary office in Palm Beach during the busy time, and before reopening this office and at the beginning of what is to be my fifth year I am writing to ask your help. I have asked it every year at the beginning of the season, for the past four years, and I will say that I have had splendid results. I have been successful in this work and I thank God, and Unity also, for showing me the way.—*C. S. S., Palm Beach, Fla.*

ON THE 15th of August I wrote to you, asking your prayers that my mother would rent her two empty houses. I mailed the letter on Saturday, and on Tuesday of the next week she had rented one, and last week the other one was taken. God bless you all, and I bless you for all the good done by your prayers and by the faith in your prayers.—*Mrs. R. B., Yardley, Pa.*

I WROTE to you on Tuesday of this week, requesting your assistance in securing a certain position. On Wednesday I received a letter offering me the position, though at a lower salary than I had expected. I have accepted it very thankfully, knowing that I shall be well taken care of. I think this is a wonderful

demonstration. Please accept my sincerest gratitude. —*B. M. H., Chicago, Ill.*

SINCE I have become interested in Unity teachings, my husband's practice has picked up so much (and is continuing to do so) that I have had to give up my own work as a nurse to help him. Our progress is certainly remarkable, and we can only thank God, through Unity.—*C. S., Emporia, Kans.*

HE SHALL HAVE ABUNDANCE

I AM wonderfully inspired by the use of the prosperity bank and through faith in God I am greatly blessed.

I thank God—not for myself only, but for all humanity—that He has established for the benefit of His people the great Unity School of Christianity, through whose teachings as many as desire to do so can find the way to peace and happiness.—*W. H. S., New York, N. Y.*

WE ARE being wonderfully blessed and prospered by your prayers, for which both my husband and myself are very thankful. In the same mail with our new prosperity bank was a check that enables us to go into a little business. We had been unable to do this before, owing to lack of funds. We think this is a most remarkable demonstration of how God works and answers prayer. Thank you, dear friends, for all your help.—*Mrs. F. B. C., Los Angeles, Calif.*

WHILE my prosperity bank has not greatly increased my material supply, I can truthfully say that my spiritual prosperity has increased a thousandfold—and this is of infinitely greater value to me than mere material goods. Almost from the first day of its use, my life became more livable, and each day has proved to be happier than the one before. My entire family is now interested in Unity teachings, after apparently fruitless metaphysical studies elsewhere. Two

other members of the family now use prosperity banks, and our combined efforts have kept our home happy and cheerful through adversities that would previously have caused us much unhappiness. Truth is a wonderful thing, and I want to express my gratitude to the founders of Unity, and to the workers at Unity who have made it available to us in such a simple, logical, and understandable form.—*C. E. G., Chicago, Ill.*

SEARCH THE SCRIPTURES

LESSON 12 has just been sent to you, and I want to thank all the loving workers of the Correspondence School Department for the help and inspiration that they have been to me. Your letters were so full of love and encouragement, your prayers so uplifting, your comments so enlightening, that the desire for more urged me on and on. Such realizations of divine guidance! The very answer that I needed to complete a thought that I was unfolding would come my way "at the psychological moment," as we say. While writing the essay on judgment, *Unity Daily Word* brought a poem, "The Critic." Last week's *Weekly Unity* had a poem, "Omnipresent Love," on its front page. This week's copy has "How Can I Fear" on the first page.

I feel very close to the workers at Unity, and I know that the joy of your work will ever be with me as I continue to go on and on. In our unity of purpose we are guided by infinite wisdom and prospered by divine love. Bless you!—*M. L., Cincinnati, Ohio.*

IT GIVES me great pleasure to inclose herewith Lesson 3. I must say that I have derived wonderful benefit from these lessons, in that they have caused my physical condition to improve considerably, as well as my mental condition. I found this lesson a little difficult to handle, owing to the fact that I am not as familiar with the laws of prosperity as with the laws

of health, but I do hope that you will bear with me. —*L. M., Dallas, Tex.*

WHAT HATH GOD WROUGHT

BECAUSE I enjoy "Morning Meditations" and "God's Half Hour" more than any other broadcast coming in over our radio, I want to do my bit. Please accept my offering in the same spirit in which I send it, that of a blessing multiplied one hundred times by the joy that it gives me in the sending. God bless Unity, as Unity blesses all who are fortunate enough to be within the radius of its broadcast!—*N. L. S., Lees Summit, Mo.*

WE ARE being blessed by listening to your radio services, and are happy in sending the inclosed offering.—*Mr. and Mrs. A. F. H., Kansas City, Kans.*

I ENJOY both your talks and your organ programs over WOQ. They are very inspiring.—*C. R., Independence, Mo.*

WE BOTH like your music and your talks. We would rather hear your music and talks than any other station on the air.—*Mr. and Mrs. A. B., Kansas City, Mo.*

MY HELP COMETH FROM JEHOVAH

SINCE reading Unity literature the past few years I have gained in weight, and am in very good health. When I first wrote to you I was out of work—I now have a steady position and have had for nearly three years.—*L. F., Fulwell, Sunderland, England.*

HE IS MY REFUGE

MY LITTLE girl was a victim of paralysis—it still makes me heartsick to think about her condition at that time. She is almost normal now, and this healing was accomplished through prayer. Last year she had scarlatina, I wired to you immediately

for prayers—she came out of it beautifully. She is one of the tallest and heaviest girls in her room at school.

I have had many answers to prayers, both physically and financially. An internal condition caused me concern. I prayed about it many times and shall never forget the answer, "Peace, be still!" I knew it was God's voice, and it thrilled me to hear it. The condition has never caused me the slightest worry since.

God has blessed us financially, too. I could name many blessings that have come into our lives since we began to study Unity teachings. My earnest prayer is, "God bless you all!"—*Mrs. E. A. S., Seattle, Wash.*

TWO YEARS ago I faced a winter in Arizona because doctors said my lungs were weakened from pneumonia and influenza. A friend suggested that I write to Unity for prayers. Praise be to God, I did! My twelve-year-old daughter held the pen in my weak fingers. I was propped up in bed after eighteen days of severe illness, and it seemed that I would collapse from the effort that it took to write that letter to Unity.

Then wonders began to happen. In two days I was up, and in ten days I was out of the house. From that moment I have used The Prayer of Faith and the affirmations that you sent me, and I have a body that knows that it is the temple of God, and that is well and perfect. Praise God!

I was estranged from my husband eleven years ago. He had been a gambler for many years. Now we are a reunited family—my husband has become a Truth student, and all his old habits have vanished. Praise be to God and to Unity for our many blessings!—*R. G., Venice, Calif.*

FATHER, I THANK THEE

FROM the time that I received my first copy of *Weekly Unity*, over eight years ago, I have been a strong advocate for Unity, simply because I have

found its teachings needful and practical. I have subscribed for others from time to time, and I heartily indorse the One-A-Month Club for its systematic arrangement. Now I aim to find at least one person a month to whom I will send a subscription. I have learned from experience not to send it to folks just because I think it will help them. I let Spirit guide me in the matter.—*J. L., N. Manchester, Ind.*

IN RENEWING our subscription to *Weekly Unity* for the year, Mrs. D—— and I wish to express keen appreciation for the help received from its pages. It preserves its spirit of freshness, vivacity, and brightness, and never grows dull. Its pages are full of helpfulness, and it inspires courage and determination in the disciple on the path when he feels like giving up.—*Mr. and Mrs. W. H. D., Johannesburg, S. Africa.*

WAY UP high! And in my own little three-room cottage—where we are in the midst of all the sunshine, air, trees, sky, and space that we can use! It's like the breath of God after our years in crowded hotels in many cities, and I ask you to help me thank God as well as Unity for it all.

Did any one ever tell you that it's easier, much easier, to be good if you live up high (geographically speaking) than in the lowlands? It is for me. With three whole rooms of one's own—all this space and beauty—with one's own books and Unity—and—nine new baby foxhounds, who wouldn't be contented? —*Mrs. J. B. W., Signal Mountain, Tenn.*

GIVE UNTO THE LORD

I REALIZE that I cannot afford not to tithe, for I know now that tithing is the key to prosperity. I am therefore inclosing a love offering to be used in any way that you see fit—to spread your good work and to help others as I have been helped. God bless you! —*H. H., New York City.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

My occupation is the collecting of accounts for a business concern. When I started studying your literature I attempted to apply its teachings of faith and brotherly love to my debtors. All that I could get from them was unkept promises. Will you please tell me how I can apply your teachings in the business world today?—*Extract from a letter answered by Silent Unity.*

There are many adjustments to be made, and much unfoldment in the soul of man, before the kingdom of love can become an actual reality in most men's affairs. This comes as each individual *lives* Truth as he knows it, for by living the life of Truth he radiates a spiritual light that will penetrate to the deepest depths in the soul and heart of his fellow man. "Let your light shine," is the divine command, and again the Lord Christ declares: "And I, if I be lifted up from the earth, will draw all men unto myself."

However, each one must *live* Truth according to his faith and the state of his unfoldment and understanding. If he does not *know* the divinity within the souls of others, the power of his love and faith may not be quickened enough to call it forth. It takes a deep understanding of the true self in others, and a supreme faith in the good, together with a mighty love, to bring the spiritual kingdom into actual livingness in man. Yet man must make his faith in the good a living faith, for if he does not use it it ceases to exist for him.

In your dealings with the world of men ask the Father to give you wisdom and discernment, and in all that you do "listen" for His guidance. He will bless

you with a fine sense of discrimination, and your light of Truth will draw out the good in others. All over the world are souls who dare to live Truth in their business relationships, and their lives show rich fulfillment of good. If a man truly believes in the power of God to prevail over evil influences he will dare to stand on that principle, but he will also seek guidance and pray for wise discrimination in all his associations with the world. He must learn boldness in Truth, that he may stand firmly as the "rock of ages" in his consciousness of the good, though to the eye of personal sense he may for the time feel that all is swept from beneath his feet. He that is steadfast and firm and unwavering is the man who will receive the reward of Truth.

If you only dare to stand for Christ and His good, we are assured that you will be richer in spiritual gifts and material blessings than you have ever been before. Begin this day on to prove your loyalty to the principles of Truth.

"Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Sometimes it seems preposterous for me to speak and write of spiritual things as though I had proved them all. When people meet me after reading what I have written they expect me to be physically and otherwise perfect, and when only *I* appear on the scene, I think they are disappointed. Is this a good reason for not engaging in spiritual work? —*Extract from a letter answered by Silent Unity.*

No. It is a subtle form of selfishness. The self shrinks from having its shortcomings noted and criticized. Lose sight of self and think how the world is hungering for the word of Truth that you know. Think of all the blessed work that is being done in the world by spiritual teachers, and consider whether you would have them wait until they demonstrated their perfection before helping others. Besides, you hinder your

own growth when you hide your light under a bushel. "He that doeth Truth, cometh to the light." You can't grow without light. Then let your light shine on your own path and on the paths of as many people as it will possibly reach. If you get a good thought, share it with others, and let them be working it out at the same time you are working on it. No one will be successful in demonstrating Truth while he is trying to hide it within himself for fear of what men will say of the difference between Truth as they see it and his expression of it. When a beautiful, healing, uplifting thought comes to light in the consciousness the first impulse is to share it with some one else. Do not repress this impulse. If you do, you quench the Spirit.

Jesus, to the people of His time, seemed an entire failure, and the world does not realize yet what He accomplished and is accomplishing. If He had faltered because He was misunderstood and not appreciated, we would still be in darkness. It is a characteristic of the human to judge by appearances, but this should not hinder our expression of Truth.

I want harmony in my home, I want to be loving and patient, but my husband is so aggravating that I lose my temper. What thought shall I hold?—*Extract from a letter answered by Silent Unity.*

Bad temper is a mental force misapplied. Like dynamite, temper works disastrously in the wrong place, but used intelligently it is mighty. Combined with love and patience, it will enable you to overcome all obstacles and bring to light those qualities in your husband which are awaiting your recognition. A helpful thought would be:

"I rest in the peace, love, and joy of Spirit. All things are possible to me through Christ, my Redeemer."

Ye shall find rest for your souls.—JEREMIAH

An Inspiring Letter

DEAR UNITY: I have, this evening, had such a definitely helpful experience, to put it mildly, that I feel impelled to tell you about it.

I must first explain that before my marriage seven years ago I was a teacher, earning a good salary.

I married a man earning half my salary. We now have two little girls, my husband's income has not been increased, and we live in a cottage with very ancient facilities. All this necessitates hard and unaccustomed work for me and, to put it frankly, *hateful* work. Beyond cooking, which I love, my life has seemed, instead of "one grand, sweet song," a series of discords.

My once pretty hands are grimed with dirt; my hours for mental, spiritual, and bodily refreshment are nil; and I have been feeling very sorry for myself.

Yesterday, things came to a head.

I had started the day by cleaning the flues of my kitchen stove, of all my jobs the most detestable. I had a cold—the soot made me cough all the time while I was working.

That done, I lit the fire, got the children up, and went on with the day's work with a pain in my back and a bigger pain in my feelings.

At 3:30 I took the children to have tea at a friend's house situated a little way down the hill. It is a beautiful house, and I nearly wept with envy.

I looked at her hot and cold water taps and thought of my journeys to the pump in all weathers—at her dear little kitchen and scullery combined—thought of my kitchen always dusty from the stove, and my awful scullery with its brick floor.

Click! went the button and electric light flooded the charming rooms. A vision of my feeble oil lamps rose before my weary eyes. Thus it went on—carpets where I had linoleum, and so on, and so on.

I went to sleep at night sick with longing, and in my little cottage feeling like a square peg in a round hole.

Needless to say, I woke with a worse pain both in my back and temper. The children got on my nerves all day, and at last I put them to bed in order to be alone for a little while.

All day my mind had been churning the same old thoughts of longing, and of resentment against my husband for being so content to go on working for a paltry wage on which we could only just exist.

Once the children were up in bed I took down *Unity* magazine for November 1931 and read Minola Maddy's lovely little story, "The Grateful Heart." It set me thinking—Myra's case seemed so like my own, and I thought of how many things I have to be thankful for—the children's good health, a steady, affectionate, unselfish husband, a home situated in a lovely countryside. I felt ashamed of myself. Having read "The Grateful Heart," I read Thomas L. Masson's masterly article, "What Do We Really Own." That led me a step further. I pondered the thoughts that each paragraph gave me, and it came to me just where my error lay.

Here I had been always talking and thinking about *my* backache, *my* weariness, *my* inadequacy, *my* inconvenient little house, *my* lack of money, leisure, rest, and the like.

I finished the article and sat still, letting the golden thoughts take root in my mind. All the tossing to and fro was gone. I felt as if a quiet, soothing hand had been laid on my heart and mind.

I know that nothing can withhold my good from me—nothing except my own wrong thinking.

So, as a last task before I go to bed, I am writing this to thank the inspired writers of the aforesaid articles, and to send them my grateful blessings.

And to all at Unity School for their wonderful work I send my loving thoughts. God bless you all.—*W. M. T., Cranbrook, Kent, England.*

The Purpose of Unity

THE Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

"Help Thou Mine Unbelief"

When you face a crisis do you in anguish cry out, as did the father of the epileptic boy, "Help thou mine unbelief"?

When Truth is known and applied there is no question of unbelief. Knowledge of Truth brings positive assurance; it establishes one in the love, faith, and wisdom of the Christ mind.

Knowledge of Truth is the answer to the prayer given above. Under the guidance of Holy Spirit a course of lessons has been prepared by Unity School for those who desire to know more about Truth. This home-study course is conducted by the Correspondence School Department. A card addressed to this department will bring you full details.

A Real Love Offering

Our Silent-70 Department sends Unity books and periodicals, free of charge, to various public institutions, and recently a very interesting letter was received from the matron of a home for epileptic girls. The matron writes: "The girls appreciate the magazines so much that today, among themselves, they collected pennies so that they might send you a love offering." We feel that this is a real token of devotion from the seventy-two girls of this institution.

A More Attractive Leaflet

April marked a number of changes in the *Unity Sunday School Leaflet.* While the contents are practically the same as before, the general make-up has been changed so that it can be more readily studied. Additional colored illustrations are included. Both children and adults find the leaflet a help and a pleasure.

Presented in Other Unity

"Greater works than these shall he do"

Jesus was looked upon as a miracle worker, because the wonderful things that He did were unexplainable by any material laws. To Jesus these things were but the working out of higher spiritual law, and He plainly stated that others could do the works that He did, and even greater works. An article, "The Miracle Consciousness," appearing in *Unity Daily Word* this month, tells about the law of Truth and love that Jesus understood and used.

Mrs. Polyphemus Entertains Anne

No, Mrs. Polyphemus is not a lady from far-away Greece, but a great big golden-tan moth, with beautiful blue spots on her wings. In May *Wee Wisdom* appears "Mrs. Polyphemus," the story of a moth, in which Mrs. Polyphemus tells Anne many interesting things about moths from their earliest stages to maturity. She gives the points of difference between moths and butterflies, and tells how cocoons are made, how moths call one another, and how many leaves a baby moth eats before it is full-grown. This story is a real nature lesson that will interest not only the children, but the adults, of the family.

Life Is the Soul's Unfoldment

To every person comes the inevitable question, "What is the purpose of life?"—and just as inevitable is the conclusion that nothing is purposeless, that all

Periodicals This Month

things lead to divinely appointed ends. Indeed, life is a great drama of eternal unfoldment, in which we play our part, and the purpose of life is seen to be our self-perfecting part in the unfoldment of the divine thoughts of God. An interesting discussion on the purpose of life is presented in "What Is It All About?" an article by Alva Romanes, appearing in *Weekly Unity*.

He Always Came Back Smiling

"Tomorrow morning I am going to find out just where I stand. They cannot put over anything like this on me," a young man told his father after explaining to him how hard he had worked to make a good sale, only to find that another salesman was given the credit. But the father suggested a program of nonresistance, and persuaded his son to try it. The result? —the young man could hardly believe that such success was actually his. You will enjoy this true story contributed by Thomas L. Masson to *Christian Business* magazine, entitled, "Some Starts Are Bad Starts."

Life Is Eternal

"Life did not begin when we were born, nor does it cease if we die," says Ernest C. Wilson, in an article, "How to Meet Bereavement," appearing in the May issue of *Youth* magazine. Mr. Wilson has written this article to meet the need of many *Youth* readers who have expressed the desire to understand the Truth way of meeting bereavement.

DIRECTORY

(*For Your Convenience*)

ALABAMA

Birmingham—Unity Cen, 229½ N 18th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 236 N Conception

ARIZONA

Phoenix—Unity Cen, Title & Trust bldg

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Eva Guenthart, 14 S 2d
Bakersfield—Unity Tr Cen, 1669½ Chester
Burbank—Unity Cen, 216 Gregg bldg
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Temple, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont; Edward Hoykendorf, Haas bldg
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 938 Seminary
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk sh, 684 W 3d
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E st
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1212 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach
Jacksonville—Unity Cen, Hogan & Union
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, Everglades Hotel
Orlando—Anna Nicholson, 417 Lake
St Petersburg—Unity Church, 646 5th av S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Study Class, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Truth Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 581 W Main
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—First Unity Soc, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 106 State

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 252 Windsor
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 50 Livingston
Buffalo—Unity Soc, Hotel Statler
Jamaica, L I—Unity Soc, Franklin Hotel
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Soc, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Toledo—Unity Cen, 404 W Bancroft
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Okmulgee—Mrs G F Wyvell, 100½ S Morton, Rm 201
Tulsa—Unity Reading Rm, 1242 S Boston; Mrs Wilson, 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes Barre—Alice Sadler, 315 Miners' Bank bldg

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Unity Soc, Henry bldg; Seattle Cen, 1123 5th; Unity Soc, 421 Belmont N; The Bon Marche
Spokane—Metaphysical Book Sh, 821½ 1st; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, 301 N 2nd St

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Moose Jaw—Unity Cen, 73 High W
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765 A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

What Unity Training School Offers

May 2 marks the opening of the 1932 season of the Unity Training School at Unity Farm.

The school is offering four years of definite class work. If you are a new student, the 1932 session will constitute the first year of your work; if you have already completed one year's work, you will be eligible for the work of the second year, which is being offered this session.

Regular class work has been arranged for six terms of one month each, covering subjects both of general and specific interest under the leadership of Unity's best-known instructors, such as Charles Fillmore, E. V. Ingraham, H. B. Jeffery, and others. The work of the third term will include instruction of special interest to center leaders, while the fourth term will offer work for young people, these features to be in addition to the regular work.

The program of the Training School is not one of "all work and no play." It affords a number of recreational advantages, including swimming, golf, tennis, and other delights. Write for the 1932 Prospectus, and plan to attend the Training School sometime during this season. It is to your advantage to register early.

. . . . . .

Dean of Unity Training School,
917 Tracy, Kansas City, Missouri.

Please send me a copy of the 1932 Prospectus.

Name .....

Address .....

City ..... State .....

U-5-32

About July 1 a new edition of *Wee Wisdom's Way* will be ready. The revised edition will have a new cover and new illustrations, and will also carry a picture of Myrtle Fillmore, its author. This book has long been a favorite with children, and adults enjoy it as well. The price will remain the same, 75 cents a copy.

"Now that I have the *Metaphysical Bible Dictionary,* I understand many passages in the Bible that before were a mystery to me. In fact, the Bible seems almost like a new book, now that I am able to interpret it metaphysically. I consider the ten dollars that I spent for the Bible Dictionary the best investment that I have ever made." This word of appreciation from a Unity reader is characteristic of the favorable comments that come to us in regard to the *Metaphysical Bible Dictionary.* We are much pleased over the way that it has been received. The book is richly bound in fabrikoid; price, $10.

A report from our Prosperity Bank Department reveals the fact that in 1931, a period of world-wide adjustments, we sent out more Prosperity Banks than in any previous year.

"I am hoping that you will prove a good servant," said Mrs. Rose, and Mabel felt as if the words were a blow. How she had hated having to look for work as a servant, she who had been so sheltered, so happy in her quiet life with her mother. But there had seemed no other way out, now that she had been left penniless. Mabel did not long pity herself, however. She heard a word of Truth that changed her thought about the work of a servant girl. You will want to read "The Servant of the Lord," a story by Evelyn Whitell, to appear in the June issue of *Unity. Unity* magazine is published monthly. A year's subscription, $1.50.

The study of Truth can be greatly simplified through the use of the textbooks, *Lessons in Truth* and *Christian Healing*. The former, by H. Emilie Cady, should be studied first, while the latter, by Charles Fillmore, is for the more advanced student. Each of these books, in cloth binding, sells for $1; in fabrikoid, $2.

"Glory to God in the highest, and on earth peace, good will toward men," is the prayer that Silent Unity is using each morning at 11 o'clock. You are asked to join in this prayer for enduring peace.

H. B. Jeffery, a faculty member of the Unity Training School, has written a booklet entitled, *When Ye Pray*, which contains some interesting reflections on a subject that is of universal interest. If you did not attend the 1931 session of the Training School, you will want to send for this booklet, and receive the help that it will bring you. Price of the booklet, 50 cents.

Unity's sacred songs are enjoyed in the home, and they are also suitable for public entertainment, as evidenced in the following comment by a church soloist: "In the song, *The Waters of Shiloh*, there is an unusual blending of power and simplicity. I have sung it many times before different congregations. The responsiveness of an audience to its message is its best testimonial." In addition to this song there are *Perfect Peace, Hope and Faith*, and *Well of Living Water*, all priced at 25 cents a copy.

"Who are you?" This is a question that you can answer with ease. But, "What are you?" Have you a ready answer to this one? If you have not yet discovered your true identity, you will find the book, *What Are You?*, by Imelda Octavia Shanklin, an invaluable help. It is cloth bound, and sells for $1.

Three new standard-size Unity books were published in 1931—*Lovingly in the Hands of the Father*, by Evelyn Whitell, recording actual demonstrations made through the practice of Truth principles; *All Things Made New*, by Frances W. Foulks, a book of meditations to meet every need; and *Adventures in Prosperity*, by Ernest C. Wilson, a message as practical as it is inspiring, written from actual experiences, and revealing to the reader that a realm of happiness and bounty lies close by, awaiting his entrance. In cloth binding, each of these books sells for $1; in flexible fabrikoid binding, $2.

BIG HELP in little booklets

The size and the cost of a book do not always determine its value. Unity booklets, small in size, and low in price, contain big thoughts that may be just what you need to bring about a change in your life and affairs. The booklets listed below were written by eminent Truth teachers and writers.

BOOK OF SILENT PRAYER ..... 50 cents
Compiled

DIRECTIONS FOR BEGINNERS ..... 25 cents

INNER VISION ..... 50 cents
by Charles Fillmore

METHODS OF MEDITATION ..... 35 cents
by Jennie H. Croft

SPIRITUAL LAW IN BUSINESS ..... 25 cents
by W. I. Hoschouer

FINDING THE CHRIST ..... 25 cents
by H. Emilie Cady

CAROLINE NAPIER ..... 50 cents
Anonymous

THE SILENCE ..... 50 cents
by E. V. Ingraham

WHEN YE PRAY ..... 50 cents
by H. B. Jeffery

BEGINNING AGAIN ..... 35 cents
by F. B. Whitney

UNITY'S STATEMENT OF FAITH ..... 10 cents
The Unity belief

AS A MAN THINKETH ..... 50 cents

THROUGH THE GATE OF GOOD ..... 35 cents

OUT FROM THE HEART ..... 35 cents

MORNING AND EVENING THOUGHTS ..... 35 cents
by James Allen

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

The "2 and 2" of Truth

WHEN YOU took up the study of mathematics you did not begin with fractions or with problems in interest. You began with simple addition—two and two are four. Likewise beginning students should study first not the deeply metaphysical books, but the "2 and 2" of Truth. The books mentioned below are especially adapted to the needs of beginners.

The Sunlit Way $1

by ERNEST C. WILSON—A message of inspiration to the one who is not finding life the joyful experience that it should be.

Remember $1

by LOWELL FILLMORE—A joy to the new student, delightful because of its simplicity, a real help because of its practical teaching.

Lessons in Truth $1

by H. EMILIE CADY—Unity's textbook for beginners. Made up of twelve lessons, with question helps. (In fabrikoid, $2)

Miscellaneous Writings $1

by H. EMILIE CADY—Made up of articles containing statements as true and workable today as when they were written. (In fabrikoid, $2)

Lovingly in the Hands of the Father . $1

by EVELYN WHITELL—Each chapter records a true experience and a victory gained through the practical application of Truth. (In fabrikoid, $2)

We Quote

"Buy good magazines, surround your children with wholesome books, and support that which is worth while, including the church press, and . . . dangerous literature will not find lodgment in our own families. The tastes of a home are formed by the atmosphere and surroundings of that home. Children, when grown, put on their walls the same sort of pictures their mother kept before them in their childhood; read the same sort of books; carry out the same 'tastes.'

"Steep your home in an atmosphere of love and refinement, and the bitter and sordid will always be repellent to the children.

" 'As a twig is bent'—. Give children the good, and when they grow up they will not naturally choose the bad. They may choose it—but the chances will be the other way. It is the law of life."

The foregoing extract, in regard to the campaign now in progress to rid the news stands of objectionable magazines, is taken from the Literary Digest, but sounds much like material that we have been printing in Unity periodicals for some time.

Because Unity School realized that by teaching a child right principles we can help to safeguard his future, it began many years ago to publish *Wee Wisdom*, the only Truth magazine for children.

Wee Wisdom is loved by children everywhere because it entertains, and it is sought by parents who wish to give their children the combined advantages of entertainment and spiritual training.

Wee Wisdom is colorful; it teaches Truth through delightful stories; it is a magazine that should be in every Truth home where there are children; it is one that you will want your children to have. The yearly subscription price is $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

The Lord's Prayer

Our Father who art in heaven, Hallowed be thy name. ~ Thy kingdom come. ~ Thy will be done in earth, as it is in heaven. ~ Give us this day our daily bread. ~ And forgive us our debts, as we also have forgiven our debtors. ~ And leave us not in temptation, but deliver us from evil. ~ For thine is the kingdom, and the power, and the glory, for ever. ~
Amen.